



*Queen Elizabeth II*

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# MILLENNIAL STAR

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## *Scholars and the Temple Idea*

**I**N this issue of the *Millennial Star* is presented an article by Doctor Hugh Nibley of the Brigham Young University faculty, entitled "The Idea of the Temple in History."

We commend this article to our readers because of its timeliness and the new light it sheds on this important subject. It deserves to be studied rather than read. Its significance will be fully understood only after one is acquainted with temple ordinances through participation in them.

We, therefore, urge members of the Church to study it before and after going through the Temple in order to fully appreciate it as evidence of the "restitution of all things."

The following are some conclusions that can be drawn from Dr. Nibley's study :

1. Temples and their ordinances are a necessary part of the fullness of the Gospel.
2. Perverted forms and symbols of Temple ritual exist among both Christian and heathen people as well as some fraternal organisations of ancient origin.
3. A common origin of all such Temple ritual is apparent. This origin goes back to the time before the Temple principles had been corrupted.
4. There is historical evidence suggesting that the Temples in Jerusalem and other places were used for the same purposes as Latter-day Saint Temples are today.
5. The Restoration of the Gospel in its fullness included bringing back a knowledge of the true purposes and practices of the Temple long since lost to the earth.
6. Only through the inspiration of God to a modern Prophet could the ordinances of the Temple again be had among men in their original purity.

As we approach the time for dedication of the London Temple we are aware that these concepts are unique and even strange to modern Christendom.

The article makes clear that the sacred purposes of the Temple were understood and its ordinances practiced in dispensations before the great falling away which brought about the disappearance of these important truths.

To all the world we present as evidence of the Restoration of the Gospel in this dispensation of the fullness of times, the revelations from God to a modern prophet defining the correct purposes for which Temples were and are now erected.

C. G. M. K.



# RULES

## BECOMING A QUEEN OR

by LaRue C. Longden

*Church YWMA Second Counsellor*

true: up to now she has proven herself worthy, and if she lives in the future as she has done in the past—a good, sweet, clean life—there will be many more blessings in store for her. No matter what might happen, as far as her mortal life is concerned, I know I shall see her again. What solace that knowledge brings! What peace!

If we mortals are happy about such comparatively small things, think how satisfied and pleased our Father in heaven must be when he welcomes us, whom He has sent on an earthly trip to prove our worthiness, back into his presence.

Some time ago, a lovely young couple called at our home and said they had some questions that needed answering—would I take time to help them? They looked so solemn and serious I thought that I was going to need the wisdom of Solomon to help them. I was rather relieved when they asked, “What does it mean to be ‘worthy’ to go to the Temple?”

So we sat down and spent a pleasant evening exchanging confidences. They helped me and I hope I helped them. They were such a happy, dear couple that my heart swelled with pride to think, “There are several hundred thousand just like them all over the world — noble Latter-day Saint youth!” This couple were soon to be married in the Salt Lake Temple. I told them that there are many things

LAST evening as a giant plane soared out of our vision, the eyes of some who had waved farewell were a little misty. We had parted for the summer with our most precious possessions, our sons and our daughters, who were leaving to tour Europe. This trip was our reward to our own darling daughter for having lived as we had taught her.

As we drove home from the airport, my mother-heart was a trifle sad because my girl would not be around for several months. Yet at the same time I exulted in the thought, “She has proven herself worthy.” That is



# FOR THE ROYAL

## KING ETERNALLY MEANS LIVING HIGHEST LAWS

that enter into being a "worthy" Latter-day Saint. First of all, we must remember that the Church to which we belong is of Jesus Christ. We are His Latter-day Saints. He is our elder brother. He set down some worthwhile and beautiful standards by which we must live. For instance, a worthy Latter-day Saint lives a clean life, obeys the Word of Wisdom, honours the priesthood, pays tithing, attends priesthood, Sacrament and all other Church meetings, loves his neighbour as himself and loves his Father in heaven.

I asked them to tell me why they wanted to be married in the Temple. As they sat together on the couch holding hands, their eyes lighted up and they said almost in unison, "Because we love each other and we want to be together always." I found, though, that there were several things they did not quite understand. They thought we were "a little too strict" in our requirements to enter the temple. This gave me the opportunity to tell one of my favourite stories. It is the true story of Queen Elizabeth.

### II

The lovely Princess Elizabeth was carefully reared and trained to become Queen of England. She was taught that there are rules and regulations by which she must live and which she must honour if she would be a queen. She was taught what she must do when she came into her inheritance. She must never do anything that would bring disgrace to England.



Her courtship was guarded. Her marriage must be to one who could share her royalty. The children from that marriage, little Prince Charles and Princess Anne, because of their parents, now have a royal heritage that will continue *if* they comply with the rules that have been established. If they do not choose to do so, they cannot be admitted to the family circle or come into their royal heritage—they will have sold their birthright for a mess of pottage.

We saw a beautiful colour motion picture made at the time Elizabeth ascended to her throne. I was thrilled

and touched by the simplicity and modesty of her attire; in fact, with the naturalness of her everyday life. She was just a lovely young girl who had lived true to her beliefs, who had been trained for queenhood. At the time she entered the holy of holies we were not permitted to see or to hear what went on, but we were told that she was anointed to be Queen of England. When she came from this ceremony she then was allowed to wear the royal robes of a queen.

My dear young couple, doesn't it make you tingle to realise how like these are the royal plans made for Latter-day Saint youth? You are taught what your duties are if you would come into your royal inheritance. Boys and girls alike must live above reproach, being "honest, true, chaste, benevolent," honouring the priesthood and obeying the teaching of the Gospel. Your courtships are guarded. If you would claim your royal inheritance, your marriage must be to one who shares your worthiness and your beliefs.

What is your royal inheritance? You were valiant in the councils in heaven, else you would not be here today. And you may, if you live worthily, be a king and a queen in the Kingdom of God—for ever. Yes, for ever! You will have each other and your children and their children for all eternity! Does it seem that these regulations are too strict for such a royal reward? Is it too much to ask that you honour and respect your perfect bodies which house the spirit children of our Father in heaven? Or is it too much to ask that you keep those bodies clean and pure, that some day you may go into partnership with our Father in bringing other of His spirit children to earth?

To be an eternal king and queen—does it seem too strict to ask you to adhere to the Word of Wisdom so you may reap the promises made by our Father that you may "have hidden treasures of knowledge," that you may "run and not be weary, and walk and not faint," that the "destroying angel may pass you by and not slay you?"

To be worthy to wear the robes of royalty in God's kingdom—do you think our modest dress standards are "a little too strict" for that? Let's think about it. What happens when girls wear gowns that are immodest? Unkind, sometimes vulgar remarks are made about them. Too many times immodesty is the forerunner of unchastity. Unchastity brings unhappiness, sorrow and bitterness to all concerned. Is it too much to ask that Latter-day Saint boys and girls be modest—modest in speech, refraining from participating in unclean jokes and from taking the name of our Lord in vain; modest in actions or modest in dress? The royal robes of the priesthood are modest. If we would wear them, we must be modest too.

### III

As the young couple left our home that evening they had decided that we weren't too strict after all, and knew more than ever that they wanted to go to the temple and be married, that they, too, might look forward to being a king and queen in the hereafter and reign in their own kingdom. They knew they had been rewarded for being valiant in their very existence by being given healthy bodies and being allowed to come to this mortal earth to "prove themselves worthy." They truly wanted to return home to their Heavenly Father and Mother just as surely as does our little girl wish to return home to her earthly parents.

*(continued on page 250)*



# TITHING

## and temple preparation

by **MELVIN WESTENSKOW**  
author of *Treasures to Share*

*"If one would go up and down this church teaching the principle of tithing it would do more than any other single thing to increase the faith and the spirituality of the members of the church."*

**T**HIS statement was made to the writer several years ago by a very prominent member of the church. Whether or not this is strictly true is unimportant. Tithing is certainly an integral part of the Gospel of Jesus Christ.

The Lord introduced the principle of tithing to the church in modern times in a revelation given to the Prophet Joseph Smith July 8, 1838. The revelation was given in answer to the supplication: "O Lord, show unto Thy servants how much Thou requirest of the properties of Thy people for a tithing." Since then it has been observed by all faithful members of the church.

But why pay tithing? What are the benefits to be derived from compliance with this commandment? The fact that God so commanded is perhaps good and sufficient reason for its observance. Obedience to God's commandments indicates faith in Him and

demonstrates one's willingness to serve Him. Did not a prophet of old say, "To obey is better than sacrifice?" Obedience to the law brings blessings even though the reason for its observance may not be known.

The Lord through His prophet Malachi said,

*"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."<sup>1</sup>*

If one expects to be blessed financially he certainly should be willing to observe the financial law of the Lord. Tithing should not be paid with the expectation that one's financial status will be increased. But the assurance that the Lord will bless one financially and give him wisdom to so manage his affairs that he will be able to obtain the material things that he needs and desires in righteousness is a great source of consolation to the tithe-payer. Many testimonies can be given relating the financial as well as the spiritual blessings resulting from the payment of tithing.

The church is the greatest fraternal organisation in the world. If disaster should overtake a faithful member of the church, one with which he and his family would be unable to cope, the church, through the welfare programme, would see that his needs were supplied. Can one be considered a faithful member of the church and so deserve welfare aid unless he pays tithing?

The payment of tithing teaches one honesty. A full tenth is paid to the Lord voluntarily. No collector will ever come to check one's books for accuracy. Whether one pays a full tenth is a matter of honesty between the individual and the Lord.

But there is another reason for the payment of tithing which may be more fundamental and which seems to give more purpose to this principle. Tithing was given to the church shortly after Zion's Camp had been disbanded. This camp had been organised for the purpose of redeeming the properties of the saints which had been confiscated in Jackson County, Missouri. In order to accomplish this objective the saints were to be united "according to the union required by the law of the Celestial Kingdom." Now the "union required by the law of the Celestial Kingdom" is the law of consecration or the United Order. This is the economic law that is to prevail in the Celestial Kingdom. But because of selfishness among them, those who comprised Zion's Camp were unable to live this law.

In rebuking the early saints the Lord said,

*"Behold, I say unto you, were it not for the transgressions of my people . . . they might have been redeemed even now. But behold, they*

*have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and the afflicted among them; and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer.*

*"I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my church abroad—there are many who will say: Where is their God? Behold, he will deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.*

*"Therefore in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands."<sup>2</sup>*

In order that the people of the Lord might "be prepared," "be taught more perfectly," "have experience," and "know more perfectly concerning their duty and the things which I (God) require at their hands," the redemption of Zion was postponed. This postponement was to give the Lord time to prepare a people that could live according to the "union required by the law of the Celestial Kingdom."



One of the major human characteristics that needs to be developed by this training is that of selflessness. People must learn to desire to do unto others as they would be done by. They need to learn to put aside personal desires and ambitions when they come in conflict with the performance of duties and obligations to which the Lord has called them. They need to learn to give all their time, their talents, and the means with which the Lord has blessed them to the carrying on of His work, when and if He calls them to do so.

To assist people in overcoming selfishness God gave unto them the law of tithing to be a "schoolmaster," as it were, to aid them in their preparation to live the higher law of Consecration or the United Order.

Of all the reasons that have been listed, or perhaps could be listed, to explain the purpose of tithing, the training it gives one in overcoming selfishness is perhaps the most important of all. Why is the payment of a full tithing given as one of the requirements to receive a recommend to go to the Temples? When one goes to the Temple he engages in ordinances that are designed to exalt him in the Celestial Kingdom. Here the United Order will be lived. People who receive this glory will be required to live the law of consecration. They will be required to consecrate their time, their talents and their means to the purposes of the Lord. The law of

consecration is a higher law than the law of tithing. Would it not be unwise to take upon one's self the obligations of the higher law of consecration when one is not yet able to live the lesser law of tithing? The law of tithing, remember, was given to prepare one to live the law of consecration. For this reason the full payment of tithing is rightfully a prerequisite for admission to the Temple.

England has a temple. It will bring great blessings to many faithful members of the Church. Many people will rejoice in the opportunity to go to the House of the Lord, to receive their endowments, to be sealed as husband and wife and as parents and children for eternity. The great blessing of perpetuating the family unit beyond the grave will become a reality for many who, a few years ago, thought they would never have such an opportunity.

To be worthy to receive this great blessing one must be morally clean, must observe the Word of Wisdom, must keep the Sabbath Day holy, and must be active in the church. But unless he also overcomes selfishness to the extent that he is able to pay his "tithes and offerings" he cannot be prepared and strengthened so as eventually to be able to be "united according to the union required by the law of the Celestial Kingdom." Could it be that selfishness will keep some from receiving a celestial reward?

<sup>1</sup> Malachi 3 : 10

<sup>2</sup> D. & C. 105 : 2-10

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*Ursel Carlisle Hunsaker succeeded Allen C. Brown as second counsellor in the British Mission Presidency on July 18, 1958. From Honeyville, Utah, Elder Hunsaker attended Utah State University and served as a Sunday School teacher and priest quorum adviser prior to his mission call. Until he replaced President Brown, he laboured in Bournemouth of the South London District. President Brown, from Salt Lake City, was released after serving nine months as second counsellor.*

*In his books about various aspects of the Gospel, Dr. Nibley has presented a vast amount of evidence supporting the Church beliefs that the ordinances, records, organisation and doctrines restored through the Prophet Joseph Smith are the same "which God hath spoken by the mouths of all his holy prophets since the world began." In this article, written especially for the Millennium Star, he treats similarly the idea of the*

*Temple. It is a treatment most timely for British saints, well worth retaining to read after going through the London Temple, as well as before.*

*A graduate of the University of California at Los Angeles in 1934, Dr. Nibley later earned his doctorate at the University of California at Berkeley and thereafter taught school before entering the armed services in 1942. He joined*

# The Idea of the Temple

by Dr. HUGH NIBLEY

*The Loss of the Temple:—*Those Church Fathers, especially of the fourth century, who proclaim the victory of Christianity over its rivals constantly speak of the Church as the competitor and supplanter of the Synagogue, and modern authorities are agreed that in ritual and liturgy the Christian Church grew up "in the shadow of the Synagogue."<sup>1</sup> This is a most significant fact. While the Temple stood the Jews had both its ancient ordinances and the practices of the Synagogue, but they were not the same. The Temple was unique, and when it was destroyed the Synagogue of the Jews did not take over its peculiarly sacred functions—they were in no wise authorised to do so.<sup>2</sup>

Is it not strange that the Christian Church should take its ritual and liturgy from the Synagogue rather than the Temple? The ready explanation for that was, that the Temple had been destroyed by God, the Old Law abolished, and a spiritual Temple—a much higher and finer thing—had taken its place.<sup>3</sup> But if God had abandoned the Temple, he had no less abandoned the Synagogue—why copy

*it? If a "spiritual" Temple was so much superior to the crass physical thing, why did the Christians go out of their way to borrow equally physical Jewish and Gentile rites and practices of a much lower origin? Those same churchmen who expressed a fastidious disdain for the crude and outmoded rites of the Temple at the same time diligently cultivated the rites of the Synagogue (at best a second-class Temple) with a generous and ever-increasing intermixture of popular pagan practices.<sup>4</sup> Plainly the Christian world was not satisfied with the rhetorical abstractions of a purely spiritual successor to the Temple. But if the boast of the Church was that it took up and continued where the Old Law left off, why did it not continue along the line of the Temple rather than of the Synagogue?<sup>5</sup>*

The answer is, as we shall see below, that the Primitive Church did just that, while the later Church, by all accounts a totally different thing, tried to and failed, attempting for a time to establish its own substitutes for the Temple. St. Jerome argues that if the Jews had the Temple, the Christians have the Holy Sepulchre, and asks "Doesn't the Holy Sepulchre of the Lord appear

*the Brigham Young University faculty following the war and is professor there in the departments of history and religion This article is a preview of his comprehensive work on Temples that will appear shortly. Some of Dr. Nibley's other books include Lehi in the Desert. The World of the Jaredites. The World and the Prophets and the recent Melchizedek Priesthood manual. An Approach to the Book of Mormon.*

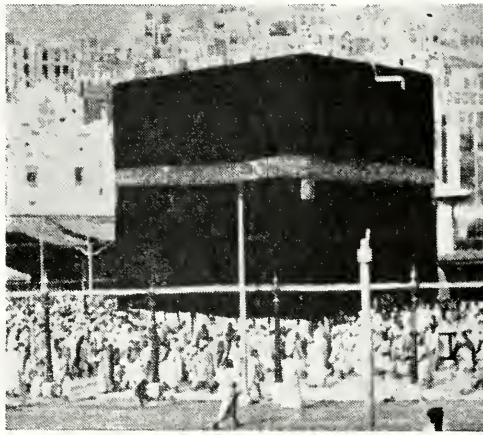


# in History

more venerable to you? "6 This was no empty rhetoric. The Christians of the fourth century looked upon the Holy Sepulchre in dead earnest as the legitimate successor of the Temple. The great bishops of the time protested loudly but in vain against the fixed idea that to be really saved a Christian had to visit Jerusalem and the Holy Sepulchre,<sup>7</sup> and many modern studies have shown that the appointments and rites of the Holy Sepulchre represent a conscious attempt to continue the ways of the Temple.<sup>8</sup> Only later was the doctrine cultivated that any church might be considered as equivalent to the Temple, and it never proved very convincing. St. Ambrose was the first Christian writer to call a church a temple, and the editors of the *Patrologia*, commenting on this, remind us that a church is definitely not a temple in the sense of Solomon's Temple.<sup>9</sup> Rome itself, after centuries of bitter rivalry, was unable to supplant Jerusalem as the supreme object of the pilgrim's desire.<sup>10</sup> Early Christian liturgies reveal a constant concern to reproduce physically something as near as possible to the Temple rites of Jerusalem. The bulk of the liturgy is taken up with the Davidic Psalms, the



*Imitations of Solomon's Temple (top) include the Holy Sepulchre which fourth-century Christians considered the Temple's successor (also an objective of the Crusaders, it is shown above the wall on the left on the seal of Baldwin I) and the Moslem Kaaba (below) conceived partly in imitation of Temple ideas.*





old ritual texts of the Temple; from the introit to the acclamation of the final Psalm (Ps. 150), the imagery is that of the Temple; the priests are regularly referred to as Levites, and the Bishop (though his office and title derive from the Synagogue and not the Temple) is equated with Aaron the High Priest. Students of Christian ritual and liturgy agree today that no church possesses anything near to the original rites and ordinances of the Primitive Church; they point to the "gaping holes" in Christian ritual, and describe at length how through the centuries these have been filled with substitute material from Jewish, Classical, and Germanic sources.<sup>11</sup> It was not a satisfactory arrangement: the shadow of the Temple never ceased to disquiet the churchmen, who almost panic at the suggestion that the Jews might sometime rebuild their Temple.<sup>12</sup> For since the traditions of conventional Christianity are those of the Synagogue, they could no more compete with a true Temple than the Synagogue itself could.

*What Makes a Temple? The Cosmic Plan:*—Though the words Synagogue, Ecclesia, and Temple are commonly employed by the Doctors of the Church to designate the religions of the Jews, Christians, and Pagans, respectively, still the authorities do not hesitate to apply the word Temple both to the Temple of the Jews and to their own churches.<sup>13</sup> If there are unholy temples, there are also holy ones: what makes a temple different from other buildings is not its sacredness, but its form and function.

What is that form? We can summarise a hundred studies of recent date in the formula: a temple, good or bad, is a scale-model of the universe. The first mention of the word

*templum* is by Varro, for whom it designates a building specially designed for interpreting signs in the heavens—a sort of observatory where one get one's bearings on the universe.<sup>14</sup> The root *tem-* in Greek and Latin denotes a "cutting" or intersection of two lines at right angles, "the point where the *cardo* and *decumanus* cross," hence where the four regions come together,<sup>15</sup> every temple being carefully oriented to express "the idea of pre-established harmony between a celestial and a terrestrial image."<sup>16</sup> Eusebius expressed the idea clearly long ago when he said that the Church was "a great Temple, which the divine Word . . . had established upon earth as the intellectual image of the celestial pattern . . . the earthly exemplification of celestial regions in their revolutions, the supernal Jerusalem, the celestial Mt. Zion," etc.<sup>17</sup> Varro himself says that there are three temples, one in heaven, one on earth, and one beneath the earth.<sup>18</sup> In the universal temple concept these three are identical, one being built exactly over the other, with the earth temple in the very middle of everything representing "the Pole of the heavens, around which all heavenly motions revolve, the knot that ties earth and heaven together, the seat of universal dominion."<sup>19</sup> Here the four horizontal regions meet, and here the three worlds make contact. Whether in the Old World or the New, the idea of the three levels and four directions dominated the whole economy of the temples and of the societies which the temples formed and guided.<sup>20</sup>

The Temple at Jerusalem, like God's throne and the Law itself, existed before the foundations of the world, according to the Talmud.<sup>21</sup> Its *mid-doth* or measurements were all sacred



and prescribed, with strict rules for orientation.<sup>22</sup> Its nature as a cosmic centre is vividly recalled in many Medieval representations of the City of Jerusalem and the Holy Sepulchre, which are shown as the exact centre and navel of the earth.<sup>23</sup> It was in conscious imitation of both Jewish and Christian ideas that the Moslems conceived of their Kaaba as

*"not only the centre of the earth, it is the centre of the universe . . . Every heaven and every earth has its centre marked by a sanctuary as its navel . . . At each of them the same ceremonies are carried out that are carried out at the Kaaba. So the sanctuary of Mecca is established as the religious centre of the universe and the cosmic significance of any ritual act performed there is clearly demonstrated."*<sup>24</sup>

What is bound on earth is bound in heaven.

From the Temple at Jerusalem went forth the ideas and traditions which are found all over the Jewish, Christian and Moslem worlds. Thus the earliest Christian rites and buildings show a marked concern for orientation, commenting on which Voelkl observes:

*"It is usual for people to locate themselves with reference to some immovable point in the universe . . . The dogmatic tendency of the first centuries which created the 'holy line' pointing East . . . reached its final form in the mystical depths of Scholasticism."*<sup>25</sup>

What began as tangible reality petered out in the abstractions of the schoolmen, but the source of the idea is unmistakably the Temple.

*The Place of Contact:*—As the ritual centre of the universe, the Temple was anciently viewed as the one point on earth at which men could

establish contact with other worlds. This aspect of the Temple idea has been the object of intense research in the past decade. It is now generally recognised that the earliest temples were not, as formerly supposed, dwelling-places of divinity, but rather meeting-places at which men at specific times attempted to make contact with the powers above. "Though in time it became the dwelling of the divinity," according to Contenau, "originally it may have had the aspect of a temple of passage, a place of arrival . . ."<sup>26</sup> The temple was a building

*"which the gods transversed to pass from their celestial habitation to their earthly residence . . . The ziggurat is thus nothing but a support for the edifice on top of it, and the stairway that leads from the same between the upper and lower worlds."*<sup>27</sup>

In this respect it resembled a mountain, for "the mountain itself was originally such a place of contact between this and the upper world."<sup>28</sup> A long list might be made of holy mountains on which God was believed to have talked with men in ancient times, including "the mountain of the Lord's house."<sup>29</sup> A great many studies have appeared in the 1950's describing the basic idea of the temple as a sort of antechamber between the worlds, and particular attention has been given to the fact that both in Egypt and Mesopotamia temples had regular wharves for the landing of celestial barks.<sup>30</sup>

An investigation of the oldest temples, those represented on prehistoric seals, concludes that those high structures were also "gigantic altars," built both to attract the attention of the powers above (the burnt offering being a sort of smoke signal, as it were) and to provide "the stairways which the god, in answer to these

prayers, used in order to descend to the earth . . . He comes bringing a renewal of life in all its forms."<sup>31</sup> From the first, it would seem, men built altars in the hopes of establishing contact with heaven, and built high towers for the same purpose. (Gen. 11:4)

As the pivot and pole of the universe, the Temple is also peculiarly tied to the North Star, around which all things revolve.<sup>32</sup> At the same time, it is the place of meeting with the lower as well as the upper world, and the one point at which passage between the two is possible.<sup>33</sup> That is why in the earliest Christian records the gates and the keys are so closely connected with the Temple. Scholars have often noted that the keys of Peter (Mt. 16:19) can only be the keys of the Temple with its work for the dead.<sup>34</sup> Many studies have demonstrated the identity of tomb, temple, and palace as the place where the powers of the other world are exercised for the benefit of the human race.<sup>35</sup> In the fourth century there was a massive and permanent transfer of the pilgrim's goal from temples to tombs, though the two had always been connected.<sup>36</sup> Invariably the rites of the Temple are those of the ancestors, and appropriately the chief character in those rites is the first ancestor and father of the race.<sup>37</sup>

Naturally the Temple at Jerusalem has been studied along with the rest, and it has been found that its rites fit easily and naturally into the general pattern.<sup>38</sup> Professor Albright, while noting the Solomn's Temple was not of pagan origin, describes it as a point of contact with the other world, presenting "a rich cosmic symbolism which was largely lost in later Israelite and Jewish tradition."<sup>39</sup> That is, the farther back we go in time, the more

uniform is the concept of the temple among the ancients as a whole, with everything pointing to a single tradition. Albright duly comments on the 12 oxen as the cosmic symbol of the circle of the year and the three stages of the great altar as representing the three worlds.<sup>40</sup>

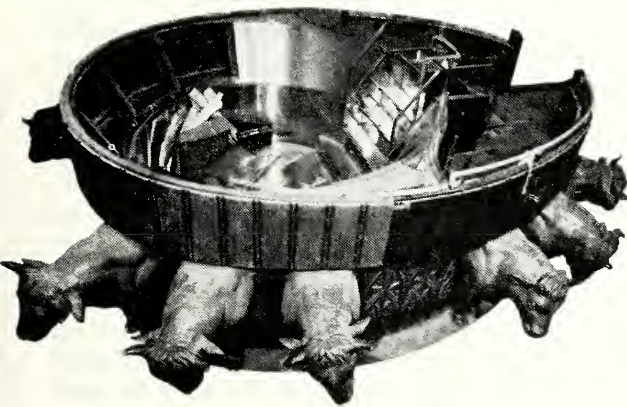
*The Ritual Drama:*—The rites of the Temple are always a repetition of those that marked its founding in the beginning of the world, telling how it all came to be in the first place. The foundation of the sanctuary coincides with the foundation or creation of the earth itself: "The first fixed point in the chaotic waters . . . is the place of the sanctuary, which becomes the earthly seat of the world-order, having its palladium in throne and altar. The foundation of the sanctuary, therefore, coincides with the creation."<sup>41</sup> After a lifetime of study Lord Raglan assures us that when we study all the rituals of the world we come up with the discovery that the pristine and original ritual of them all, from which all others take their rise, was the dramatization of the creation of the world.<sup>42</sup> And Mowinckel sums up the common cult pattern of all the earliest civilizations: "It is the creation of the World that is being repeated."<sup>43</sup>



This creation drama was not a simple one for, as the above authorities remind us, an indispensable part of the story is the ritual death and resurrection of the King, who represents the founder and first parent of the race, and his ultimate triumph over death as priest and King, followed by some form of hieros gamos or ritual marriage for the purpose of begetting the race.<sup>44</sup> All this has become stock-in-trade of students of comparative religion today, but at the beginning of the century nobody knew anything about it. We find this now familiar "Year-Drama" with its familiar episodes wherever we turn—in the Memphite Theology of Egypt (recently held to have had great influence on the Hebrew religion), in the well-documented Babylonian New Year's rites, in the great saecular celebration of the Romans, in the ritual beginnings of Greek drama, in the temple-texts of Ras Shamra, in the Celtic mythological cycles, or in the Medieval Mystery plays.<sup>45</sup> And if we ask why this drama is performed, we always get the same answer, according to Mowinckel: "Because the Divinity—the First Father of the Race—did so once in the beginning, and commanded us to do the same."<sup>46</sup>

The Temple drama is essentially a problem-play, with a combat as its central theme. The combat at the New Year takes various mimetic forms throughout the world—games, races, sham-battles, mummings, dances, plays, etc.—but the essential part is that the hero is temporarily beaten and overcome by death: "The King . . . is even trampled upon by the powers of chaos, but he rises again and puts the false king, the false Messiah, to death."<sup>47</sup> This resurrection motif is absolutely essential to the rites, the purpose of which is ultimate victory over death.

*The Initiation:*—But the individual who toiled as a pilgrim in a weary land to reach the waters of life that flowed from the Temple was no mere passive spectator. He came to share in all the blessings of knowledge and regeneration. It was not just the symbolic immortality of a society that was sought, but the personal attainment of eternal life and glory by the individual.<sup>48</sup> This the individual attempted to achieve through a process of initiation. "Initiation," writes Prof. Rostovzeff, "is notoriously a symbol of death . . . the symbolic act of death and rebirth, resurrection."<sup>49</sup> The essence of the great rites that marked the New



*The baptismal font supported by 12 oxen. Left, a reconstruction from Solomon's Temple; right, the font as installed in the London Temple.*



Year (in Israel as elsewhere the one time when all were expected to come to the Temple) was "transition, *rite de passage*, succession of lives, following the revolutions of Nature,"—though it should be noted that the revolutions of nature definitely did not furnish the original pattern for the thing.<sup>50</sup> The actual initiation rites have been studied often and in detail, and found to exhibit a very clear and consistent pattern. We can give but one illustration here, taken from a short but remarkable writing by Bishop Cyril of Jerusalem, a particularly valuable witness, since he is the last Church Father to be in close contact with the old Jerusalem rites.

The general impression one gets from reading the long discussions in the Talmud is that people in the Temple at Jerusalem spent most of their time at baptisms and ablutions. Certainly baptism is one specific ordinance always mentioned in connection with the Temple. "When one is baptised one becomes a Christian," writes Cyril, "exactly as in Egypt by the same rite one becomes an Osiris." Not only does Cyril recognise the undeniable resemblance between the Christian and non-Christian rites, but he also notes that they have the identical significance, which is initiation into immortality.<sup>51</sup> The baptism in question, Cyril explains, is rather a washing than a baptism, since it is not by immersion. It is followed by an anointing, which our guide calls "the antitype of the anointing of Christ himself," making every candidate as it were a Messiah.<sup>52</sup> Elsewhere he describes this rite specifically as the anointing of the brow, face, ears, nose, breast, etc., "which represents," he says, "the clothing of the candidate in the protective panoply of the Holy

Spirit,"<sup>53</sup> which however does not hinder the initiate from receiving a *real* garment on the occasion.<sup>53</sup> Furthermore, the candidate was reminded that the whole ordinance "is in imitation of the sufferings of Christ," in which "we suffer without pain by mere imitation his receiving of the nails in his hands and feet: the antitype of Christ's sufferings."<sup>54</sup> Bishop Cyril further insists that Moses and Solomon had both been duly baptised in this manner: "After being washed in water, he (Moses) was anointed and called a Christ, because of the anointing which was a type. When Solomon came forth to be king, the High-Priest anointed him, after a bath in Gihon. This again was a type. But with us these things are not a type but a reality."<sup>55</sup> From his last remark it is plain that the early Christians actually performed the rites described. The Jews once taught that when Michael and Gabriel lead all the sinners up out of the lower world "they will wash and anoint them, healing them of their wounds of hell, and clothe them with beautiful pure garments and bring them into the presence of God."<sup>56</sup> These things are often referred to in the *earliest* Christian writings, but were soon lost in a manner we must now describe.

*Loss and Diffusion of the Temple Ordinances:*—No one can consider the temples and their ancient rites (at which we have merely hinted in these pages) without asking how they came to be both so widespread and so corrupt in the world. Let us first consider the question of corruption. (1) It can be shown that both the Jews and Christians suffered greatly at the hands of their enemies because of the *secrecy* of their rites, which they steadfastly refused to discuss or divulge.<sup>57</sup>



When the key to the ordinances was lost, this very secrecy made for a great deal of misunderstanding and above all opened the door to unbridled fraud: every Gnostic sect, for example, claimed to have the lost rites and ordinances, the keys and the teachings, as they had been given to the Apostles and Patriarchs of old.<sup>58</sup> (2) It is doubtful if a religious organisation ever existed which did not have its *splits and factions*. Now a common cause of schism, both among Jews and Christians, was the claim of a particular group that it alone still possessed the mysteries.<sup>59</sup> Hence from early times many competing versions of the true rites and ordinances have been current. (3) Even in good times, the rites like the doctrines inevitably become the object of various conflicting *schools of interpretation* and become darkened and obscured as a result. Indeed, it is now generally held that mythology is simply an attempt to explain the origin and meaning of rituals that men no longer understand.<sup>60</sup> The clouding and corruption of ritual is apparent in the oldest texts known,<sup>61</sup> and painfully so in Jewish and Christian literature. The Talmud tells of a pious Jew who left Jerusalem in disgust, saying "What answer will the Israelites give to Elijah when he comes," and asks why the scholars don't agree on the rites of the Temple.<sup>62</sup> For in Jewish and Christian tradition alike, it is Elijah who is to come and restore the rites of the Temple in their purity.

(4) The early Fathers had a ready explanation for any suspicious resemblances between Christian and non-Christian practices. The former, they explained, had come down from the ancient Hebrews and were thus really much older than their pagan counter-

parts, which had been borrowed or stolen from them. Actually there is a great deal of evidence for the widespread *usurpation* of the Temple rites at a very early time. One would hardly expect people to view their own highest rites as stolen and their highest god as a usurper yet wherever we look that is what we find. Every major mythology tells of the great usurper who rules the world and who upon examination turns out to be the father and founder of the race!<sup>63</sup>

Since we cannot here treat them individually, we must be content to note that the archtype of all usurpers is Nimrod, who claims kingship and priesthood by right of "the cosmic garment of Adam," which his father Ham stole from Noah.<sup>64</sup> When in turn Esau, that other great hunter, by a ruse got this garment from Nimrod, he sold it as a "birthright" to Jacob, and then tried to get it back again "and force his way into the Temple," according to the *Leptogenesis*.<sup>65</sup> Early Jewish and Christian traditions report that Nimrod it was who built the Tower of Babel, the first pagan temple, in an attempt to contact heaven; it was he who challenged the priesthood of Abraham; it was he who built the first city, founded the first state, organised the first army, ruling the world by force; he challenged God to an archery contest and when he thought he had won, claimed to be no less than God's successor.<sup>66</sup> The interesting thing is that all his activities centre around the Temple, whose rites and whose priesthood he boldly attempts to seize for himself.

(5) The same comparative studies that discovered the common pattern in all ancient religions—a phenomenon now designated as "patternism"—have also demonstrated the processes

of *diffusion* by which that pattern was spread throughout the world—and in the process torn to shreds, of which recognisable remnants may be found in almost any land and time. It would now appear that the early Fathers were not far from the mark in explaining the resemblances: the rites *do* look alike wherever we find them, however modern Christians may insist on denying the fact, for they all come from a common source.<sup>67</sup> The business of reconstructing the original prototype from the scattered fragments has been a long and laborious one, and it is as yet far from completed. Yet an unmistakable pattern emerges more clearly every day. This raises the question of priority: How did the Mormons get hold of the Temple idea?

*The Question of Priority:*—Let the reader study some photographs of the Salt Lake Temple, a structure whose design the Mormons believe to have been revealed to the Prophet Brigham Young. Consider how perfectly this edifice inside and out embodies the Temple idea. The emphasis on the three levels is apparent at once; the orientation is basic—every pioneer community, in fact, was located and orientated with reference to the Temple as the centre of Zion; the crenelated walls and buttresses are familiar from the oldest monumental temples as “the pillars of heaven”; the series of stars, moon, and sunstones on the buttresses indicate the levels of celestial glory; at the lowest point in the Temple is a brazen sea on the back of 12 oxen, and there are the waters through which the dead, by proxy, pass to eternal life, the Gates of Salvation; on the centre of the west towers is the North Star and its attendant constellation, a symbol recog-



nised throughout human history as depicting the centre of time and the revolution of the universe; the battlements that impart a somewhat grim air to the building signify its isolation from a hostile world; on the main tower the inscription in gold “Holiness to the Lord,” serves notice that this place is set apart from the world of mundane things, as do the gates that shut out all but a few; yet the Temple itself is a reminder that none can receive the highest blessings without entering its portals—so that the whole



human race shall eventually repair hither, either in the flesh or by proxy. Within the building, as many visitors have seen before its dedication, are rooms obviously appointed for rites rehearsing the creation of the world, the fall of man, and his final exaltation.<sup>68</sup>

But it is the actual work done within the Temple that most perfectly exemplifies the Temple idea. For here all time and space come together; the barriers vanish between this world and the next; between past, present, and

future. What is bound here is bound beyond, and only here can the gates be opened to release the dead who are awaiting the saving ordinances. Here the whole human family meets in a common enterprise; here the records of the race are assembled as far back in time as they go, for a work performed by the present generation to assure that they and their kindred dead shall spend the eternities together in the future. All time becomes one and the worlds join hands in this work of love, which is no mere mechanical book-keeping. The work of the Temple is exciting, and through the years has been rewarded and stimulated by many marvellous blessings and manifestations. In a very real sense all humanity participates in the same work of salvation—for we cannot be saved without our fathers, nor they without us. It is a grandiose concept. Here for the first time in many centuries men may behold a genuine Temple, functioning as a Temple should—a Temple in the fullest and purest sense of the word.

Are we to believe that this uniquely perfect institution was copied from any of the thousand-and-one battered remnants of the Temple and its ordinances that have survived in the world? The fundamental nature and far-reaching implications of the Temple idea are just beginning to dawn upon scholars in our own day; nothing was known about them a hundred years ago—indeed, it was not until the end of the 19th century that Christian churches, in competitive zeal to return to the ways of the Primitive Church, began to orient their buildings.<sup>69</sup> Throughout this brief study we have indicated that surviving remnants of the Temple concept and rites may be found wherever there is religion and

*(continued on page 247)*





## MORE EVENTS IN A BIG

Public viewing of the London Temple will begin on August 16, and continue through to August 31. Each day viewing will last from 10 a.m., until dusk. Church members should encourage their relatives and friends who cannot attend the dedication or enter the Temple to do ordinance work, to avail themselves of this opportunity. The Temple can be reached from Victoria by taking a 708 Green Line Bus to Newchapel Crossroads or from the Mission Home or South London Branch by taking a 49 red bus to Streatham Common and there catching the 708. A train can be caught at Victoria to Lingfield, and from there one can take the 708 or a taxi or walk the two miles to Newchapel. The route by car follows road A23 to Purley and then A22 toward East Grinstead; the Temple is about five miles north of East Grinstead and can be seen from the road.

The schedule for the dedicatory sessions is: Sunday, September 7, 9.30 a.m., British; 2 p.m., British and Netherlands; Monday, September 8, 9.30 a.m., Danish, Finnish, Norwegian, Swedish; 2 p.m., West Germany, North Germany, Swiss-Austrian; Tuesday, September 9, 9.30 a.m., French and others; 2 p.m., British and others.

Endowment sessions commence September 10 at 8.30 a.m. and follow the same day at 4.30 and the next day at 8.30, 12.30, and 4.30.

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Typical of the groups that are coming for the Temple dedication from the continent and the USA is this BYU tour, under the direction of Dr. Richard Poll. The photo, right, was taken while the group was in Japan.





## AUTUMN CONFERENCE SCHEDULE

Bristol	Sept 13-14	Leeds	Nov 1-2
Nottingham	Sept 20-21	Birmingham	Nov 8-9
N. & S. London	Sept 27-28	Liverpool	Nov 15-16
Sheffield	Oct 4-5	Manchester	Nov 22-23
Ireland	Oct 11-12	Wales	Nov 29-30
Newcastle	Oct 18-19	Hull	Dec 6-7
Scotland	Oct 25-26	Norwich	Dec 13-14

A conference for District Presidents and Supervising Elders was held at the Mission Home on July 4 and 5, under the direction of President Clifton G. M. Kerr. The picture of the group attending is at left.

# BRITISH MISSION YEAR



# "THE MISSIONARIES KNOCKED AND ..."

by Ellen Olphert  
*Londonderry Branch*

I COME FROM a little town in Northern Ireland called Londonderry; it is a town steeped in religious tradition. I was brought up a Presbyterian and later joined the Church of Ireland when I married. Because I still had a greater love for the Presbyterian Church I sent our children there and began going there again myself. It never entered my mind that the Protestant Church could be wrong. Then, on a day last August, two missionaries knocked at my door. That was the turning point in my life.

I asked the missionaries what religion they were and they replied, "We represent the Church of Jesus Christ of Latter-day Saints." There was something about the name of the Church and the way they said it that impressed me. Knowing that whatever they had to say they had no wish to discuss it on the doorstep, I invited them inside.

When I looked at the missionaries, I knew that they were good. When one of them prayed, I felt a powerful feeling come over me such as I had never felt before. Then the other one brought out some small pictures and began telling me about the ancient inhabitants of America. What he said seemed logical, and I believed all he told me. He showed me a picture of Joseph Smith—there was something about his eyes; I can't explain it, but I knew his was the face of a good man. He produced a copy of *The Book of Mormon* and, opening it to the 10th chapter of Moroni, asked me to read the promise written there. As I read it the same powerful feeling

came over me again and this time left me with a wonderful feeling of peace.

The missionaries arranged to visit me again. After they left I began to read parts of *The Book of Mormon* and to compare them with the *Bible*. The more I read of the book, the more I was convinced that it was true.

One evening I started to tell my sister about it, and, to my surprise, she grew quite angry and stormed out of the house. Then my mother came to visit me and strongly advised me to have nothing to do with the missionaries, to give the book back and not let them in again. But I had no intention of doing this, for I was very interested. I knew they had something our ministers lacked, that they were Christians and that I liked them.

When next the missionaries came, they gave me a lesson on the Godhead. This was where we began to differ. I just could not believe that God the Father had a body of flesh and bones—I believed in the Shammock Godhead, the three persons in one. How could our Church be wrong about a thing like that?

After disagreeing with the missionaries, I thought that I would never see them again. They said goodbye and left the book with me. Soon after a strange thing occurred. I had what I would call a kind of vision. It was most beautiful—like a mass of tiny diamonds glittering in the sunlight. Yet even then I could not believe they were right about the Godhead.

I didn't continue reading *The Book of Mormon* for a long time. Then one morning I had a sudden urge to pick it up, and as I read I felt that same profound spiritual influence. I knew

then that what the missionaries taught was of God and that He wanted me to listen to them. I didn't know whether they would ever come back or not, but the following Sunday I met them on the street.

In spite of this I still had trouble believing the truth about God. One day I thought our Presbyterian Church was right; the next day I thought the Church of Jesus Christ of Latter-day Saints was right. I seemed to think of nothing else and just had to find out which teaching was the truth about God.

Many times I wondered if I was to remain uncertain all my life. The best thing I could do was to ask God about it. I asked Him plainly if He had a body of flesh and bones or not. Then I picked up the lesson sheet about the Godhead and began to write. I wrote that God the Father had a body of flesh and bones. And then I knew that He and His son were two separate personages with tangible bodies.

After this I felt much closer to God—He meant more to me. I had always loved Him, but now I felt that He was as real to me as my own father and that He was not so far away as I had supposed.

I was very disappointed in my own church for making a mistake about such an important subject as the Godhead. In searching the scriptures for more information on it, I became interested in the Book of Mormon teachings about baptism. I felt I wanted to be baptised. I knew that our church was also wrong about that. After this I was blessed with the Holy Spirit and knew that everything the missionaries told me was true.

When I was baptised I had a feeling of inner joy that did not come from this world. The day that I received

the Gift of the Holy Ghost I felt more happy than I ever before had. And when I started to read the *Doctrine and Covenants* I felt peace and joy I cannot describe. Every day brings more happiness and thankfulness that I joined the Church of Jesus Christ of Latter-day Saints.

by Muriel Cuthbert  
*Nottingham Branch*

1950 was a memorable year for my husband and me, for then our second daughter was born, my husband graduated from Nottingham University and started on a career and we had just moved into our first home of our own. The previous year two American second cousins of mine had visited England; they were Mormons and we learn that one had a son on a mission in England. We said that if he could come and explain his religion to us, we would be interested to hear what it was all about, but that we would never consider changing from the Church of England.

I was disappointed when it was not possible for my cousin to visit us, but one day I got really excited to see three obviously American young men walking round our new estate. About a week later they called on me—and I do not believe any missionaries any time could have had such a reception. They had hardly managed to say, "We are missionaries of the Church of Jesus Christ of . . ." when I enquired "Mormons?" When they said they were, I flung open the door and invited them in, babbling about my cousin and asking if he was one of them. I was thrilled when they said they knew him, but since he was not working in the Nottingham District they would be pleased to explain about the



Church. They gave me the Joseph Smith story which I accepted without question, for I have always believed in miracles. They then loaned me a copy of *The Book of Mormon* and left, after arranging to come one evening when my husband would be in also. I was full of their visit and told him all about it when he came home; incidentally I told him that they all appeared to have the same Christian name: "Elmer!"

My husband was far more cautious than I, and every week he had long lists of questions ready for the elders. Meetings often lasted two hours at a time—sometimes twice a week—but we did not get very far.

Then we decided that we were not really giving them a chance to explain and let them give the lessons. We had been urged to pray about the truthfulness of *The Book of Mormon* and every time I read it I knew it was true; I was afraid to pray because I knew the answer already. One night I asked my husband if he believed it all and he said he was not sure yet, but that if any accident should happen to him he would want to be baptised. That bothered me, for I had had exactly the same thought—it meant that we both knew the teachings to be true but did not have the courage to accept the Gospel in its fullness. I talked to my husband again and told him I would give him one more week to make up his mind. Then I definitely wanted to be baptised.

A few nights later the missionaries came again, and as they were leaving they said, as they always did, "Now don't forget if there is ever anything we can do for you . . ."

"Well there is one little thing," said my husband, "my wife and I would like to be baptised!"

I looked quickly at him, and then at the missionaries; they were practically in tears. Words were hard for all of us, but we managed to arrange for our Most Important Event on the following Saturday.

We were baptised January 27, 1951, three months after starting to investigate the Church. The following day we all attended the services and I remember the marvellous calm that was with us both throughout the whole of that day. I remarked to the district president that I knew we had done right; nothing could upset us on that wonderful day and we were confirmed in Sacrament Meeting and our two children blessed.

After that, my husband would take three-year-old Janis to Sunday School and I would go to Sacrament Meeting. About three weeks after baptism I was sitting on the bus talking to one of the sisters when we saw a missionary at the bus stop and I enquired who he was. To my amazement I found it was my cousin Elder Graves who had just finished his mission and was returning home in two days time. I felt that the Lord's hand had guided us together at last.

One Sunday morning Janis refused to go to Sunday School without me, and since Derek did not want to miss I quickly got myself and baby ready and we all went. It was a job to fit in with feeding times but we managed. Catching a bus at 9.30 we would be at Church by 10.00, just in time to feed her and then we would just be finished in time for Sunday School. After learning that where there's a will there's a way, we have attended Sunday School as a family ever since, missing only through illness and while having three other babies. I laugh now

(continued on page 250)





## TO PLAN AND PREPARE FOR MARRIAGE

by Dr. Henry L. Isaksen

*In this, the third and last article of his series, Dr. Isaksen tells the story of a young Mormon girl, her problems about marriage, and the teachings to which she turned to solve it.*

**T**YPICAL of the young people who seek the help of counsellors in making decisions about marriage was Susan, an attractive and popular young lady who was about to be graduated from Brigham Young University. Though she had talked with me before, she never seemed so confused as upon one particular occasion. While at school she had kept in touch through letters and occasional visits with Roy, a special boy friend "back home." Since childhood they had been such good friends that it was sort of taken for granted that some day they would be married. They spoke of it occasionally—but not seriously, because each wanted to finish school before getting married. Now that they were both being graduated—he from the local university and she from the "Y"—she felt sure that he would ask her to become engaged and wait for him while he filled a mission. Then

they would be married. Two years would be a long time to wait, but that wouldn't matter. She would teach school and the time would pass quickly.

Yes, it would have worked out beautifully—except now *Jim* had asked her to marry *him*! And Jim, to make matters more confusing, was also a wonderful young man. Susan had met him two years earlier when he returned to the "Y" after his mission. They had spent many hours together at parties and dances and church services. She had grown very fond of him and had learned to admire him greatly for his thoughtfulness, his keen mind, his clean, handsome appearance and his faithfulness to the Gospel. Yet she was also fond of Roy, and he, too, possessed these admirable traits.

"Dr. Isaksen, what shall I do?" Of course no one could tell her what to

do, and she really didn't want anyone to. But in the privacy of my office she explored her feelings and analysed the problem as thoroughly and objectively as possible, and determined that she wouldn't give Jim an answer until she could renew her association with Roy and discuss the problem with her parents.

Susan knew that there is a finality about marriage that makes it one of the most important events in a person's life and she didn't want to make a mistake. So she told Jim of her desire to delay giving him an answer, and soon she was graduated and was on her way home.

"Lucky girl!" you say. Yes, she was a lucky girl to have two suitors, each of which was an active member of the Church. Before finding what happened to this lucky girl (and her story does have a happy ending!) consider some of the teachings that caused her to think so seriously before making a decision.

"Marriage is ordained of God unto man," we are told in the Doctrine and Covenants.<sup>1</sup> It was first ordained unto Adam and Eve: "Be fruitful, and multiply, and replenish the earth . . ."<sup>2</sup> Following this first marriage, Adam prophesied that ". . . a man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."<sup>3</sup>

In the latter days, the full significance of marriage in the eternal plan of life has been revealed. In answer to prayer, the Prophet Joseph Smith received a revelation<sup>4</sup> which indicates that not only is marriage ordained of God, but that it is a necessary condition for exaltation in the life to come. When performed under the hand of one who has the authority to act in the name of God, and in the house of the

Lord, the marriage covenant is effected for time and all eternity.

Susan accepted enthusiastically this principle of temple marriage. But *both* of her suitors desired to take her to the Temple, and each was worthy to do so. She knew that that wasn't the entire problem, for in M.I.A. and Sunday School classes she had learned that the success of even a temple marriage could not be taken for granted. She remembered the experience of a friend who had married hastily assuming that since it was a temple marriage "everything would work out all right." That marriage had ended in divorce because neither husband nor wife had seriously considered the other factors that contribute to success in marriage. Perhaps we might consider some of these, as Susan did. What do the "experts" say about preparing for marriage?

A number of carefully controlled studies have supported the belief that marriages are most apt to last if: religious background and convictions are similar; race and national origin are the same or at least not greatly different; educational levels are somewhat the same, or the husband is somewhat ahead of the wife; ages are not too much different; and economic backgrounds are similar (the greatest risk is present when the wife comes from a much higher economic level than the husband). These ideas are summarised in a statement by Clara Lane:

*"A congenial marriage can be made only with basically congenial people. The closer they are alike in intelligence, culture and economic backgrounds, outlook on life, recreational enthusiasms, and religious beliefs the more likely it is that their union can endure."*<sup>5</sup>

Timing is also important. One prominent writer put it this way:

*"Success in marriage . . . is partly a matter of timing . . . There is a finality about marriage, and only those persons should marry who have reached the time when marriage is more important to them than anything else."*<sup>66</sup>

The same writer refers to what he calls "marital maturity," and states that it depends on maturity in each of these areas: physical, vocational, moral, emotional, and social. He suggests, further, that

*"young people contemplating marriage should ask themselves the following questions:*

*"Are we ready to give up the status, the special care, treatment and advantages of childhood?"*

*"Are we ready for responsibilities of adulthood—earning and saving and building a home together?"*

*"Can we stand on our own feet and be independent of our parents?"*

*"Are we ready to assume the responsibilities of parenthood, with the exacting routine which the care of children requires?"*<sup>67</sup>

With the wisdom and good advice presented by the experts we can readily agree. We cannot ignore the fact, however, that some of them express ideas with which we cannot agree. For example, one "modern" idea about marriages which is frequently expressed is that they are not made in heaven, and therefore are merely convenient social arrangements. We know, of course, that this statement is partially true: marriages are not "made" in heaven. They are made here and their success depends to a large degree on how carefully they are made. But they are sanctified and bound in heaven, if properly performed, and they are more than just convenient social arrangements. Another "modern" concept is that physical attraction and sexual compatibility are the most important ele-

ments of a successful marriage. This idea frequently leads to the conclusion that pre-marital intimacies are not only acceptable but also necessary for a young couple to determine whether or not they are well suited to each other physically. If we have been receptive to the teachings of the Church, we will realise that such an attitude is contrary to God's commandment and can bring only unhappiness and disillusionment; and we will see that physical compatibility is more apt to be the outcome of a successful marriage, rather than a contributing factor. We should add that many—in fact most—marriage experts agree that pre-marital indulgence decreases rather than increases the chances for happiness in marriage. As one of them put it, "You don't have to be loose to be loved."

Susan considered these things as she sought the best answer to her problem. Still it was difficult to decide, because Roy had proposed to her, and asked her to wait for him. Several weeks passed before I received a letter from her in which she told me,

*"You will remember how confused I was about this problem the last time I talked with you. I'm happy to say that now there is no more confusion. As I thought about my problem, I remembered the promise made by Christ, 'Seek, and ye shall find.' So I sought diligently for the right answer. I also remembered that the Lord had said, 'I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.' Since I have faithfully tried to keep the commandments and do as the Lord has said concerning my life, I knew that He would answer my prayers for guidance—and He did. Jim and I will be married next month, and he has suddenly become the most important and wonderful person in all*

*the world. I know we'll be very happy."*

Perhaps I should end the story by simply saying, "and they lived happily ever after." But to do so might leave the impression that their eternal happiness was somehow automatically assured once the decision to marry was made—and this would hardly be true. Such happiness is the result of many years of thoughtful and deliberate preparation for marriage, not the result of "moonlight and roses." If nurtured carefully, happiness in marriage grows with the passing years until it becomes the greatest joy man can know.

Furthermore, I should not end the story without reporting that Roy, the "boy back home," enrolled at the "Y" for graduate study at the conclusion of his mission, where he met a number of other lovely young ladies. Before the year was over he had convinced Janice, who to him was even more beautiful and lovely than all the rest (including Susan!) to marry him—and we might safely say that they lived happily ever after. For they, too, had prepared well for marriage and had done everything in their power to ensure their eternal happiness together.

Can we glean from this story some basic principles that can serve us as guides in preparing for marriage? Here are a few—you will be able to add others:

1. Marriage is ordained of God, and is necessary for complete happiness here and the highest exaltation hereafter.

2. Marriage, when performed in the Temple by one having authority, is not only for this life, but for eternity. The family is the basic unit of eternal life, as well as of society.

3. The choice of a marriage partner is extremely important, and requires

years of preparation. This is even more true for those of us who understand the principles mentioned above.

4. In searching for a companion, we should endeavour to meet as many young people as possible whose religious convictions are the same as ours, and whose backgrounds are similar.

5. As in other matters pertaining to life, we should ask the Lord to help us meet and solve the problems related to preparation for marriage. We are entitled to inspiration. However, we must also "study it out in our own minds,"<sup>1</sup> and not expect the Lord to relieve us of responsibility for our own decisions.

6. We should also seek the help and advice of parents, counsellors, and others who are in a position to help us make such crucial decisions.

7. While temple marriage is of great importance, it is not a guarantee that a marriage will be successful.

8. The characteristics that make for happiness in marriage do not appear suddenly at the time of marriage, nor are they inborn. They must be developed.

9. Some of these characteristics are: mutual respect and understanding, unselfishness, faithfulness, and devotion to each other and to the achievement of common goals.

Careful preparation and faithful adherence to the principles upon which happiness in marriage is achieved, obtain the blessings reserved for those who understand, accept and live by the law of eternal marriage.

<sup>1</sup> Doctrine and Covenants, 49: 15

<sup>2</sup> Genesis 1: 28

<sup>3</sup> Moses 3: 25

<sup>4</sup> Doctrine and Covenants 132

<sup>5</sup> Landis, Judson T. and Landis, Mary G., *Readings in Marriage and the Family*, New York, Prentice-Hall, Inc., 1952, page 107

<sup>6</sup> Land's, Paul H., *Making the Most of Marriage*, New York, Appleton-Century-Crofts, Inc., 1955, page 191

<sup>7</sup> *Ibid.*, page 210

<sup>8</sup> Doctrine and Covenants 9: 8



## TEMPLE NOTES (continued)

cult in the world. It is not surprising, therefore, that merely by looking about him one may discover all sorts of parallels to Mormon—or any other! — practices. Thousands of American Indians and Pacific Islanders, including many of the greatest chiefs and wise men, have become Mormons in their time and engaged in the work of the Temple. They have been quick to detect the often surprising parallels between the rites of the Temple and the traditions and practices of their own tribes—though those have been guarded with the greatest secrecy. Far from being disaffected by this discovery, these devoted workers have rejoiced that at last they could understand the real meaning of what they had inherited from their fathers, corroded as it was by time and overlaid with thick deposits of legend and folklore. Among the first to engage in the Latter-day Temple work were many members of the Masons, a society that “is not, and does not profess to be, a religion,”<sup>70</sup> but whose rites present unmistakable parallels to those of the Temple. Yet, like the Indians, those men experienced only an expansion of understanding.<sup>71</sup>

So universally is religious ritual today burdened with the defects of oddness, incongruity, quaintness, jumbled complexity, mere traditionalism, obvious faking and filling in, contrived and artificial explanations including myths and allegories, frankly sensual appeal, and general haziness and confusion, that those regrettable traits have come to be regarded as the very essence of ritual itself. In contrast we find the Latter-day Saint rites though full, elaborate, and detailed, to be always perfectly lucid and meaningful,

forming an organic whole that contains nothing incongruous, redundant, or mystifying, nothing purely ornamental, arbitrary, abstruse, or merely picturesque. No moral, allegorical, or abstruse symbolism has been read into these rites; no scholars and poets have worked them over; no learned divines have taken the liberty to interpret them; they have never been the subject of speculation and theory; they show no signs of invention, evolution, or elaboration. Josiah Quincy said that the Nauvoo Temple “certainly cannot be compared with any ecclesiastical building which may be discerned by the natural sight,”<sup>72</sup> and architects have said much the same about the Salt Lake Temple. That is high, if unconscious, tribute, advertising the clear fact that in establishing their Temples the Mormons did not adopt traditional forms: with them the Temple and its rites are absolutely pristine. In contrast the church and temple architecture of the world is an exotic jumble, a bewildering complex of borrowed motifs, a persistent effort to work back through the centuries to some golden time and place when men still had the light.

In the fourth decade of the 19th century the idea of the Temple suddenly emerged full-blown in its perfection, not as a theory alone, but as a programme of intense and absorbing activity which rewarded the faithful by showing them the full scope and meaning of the Plan of Salvation.

## NOTES

<sup>1</sup> O. Marucchi, *Handbuch der christlichen Archæologie* (Einsiedeln: Benzinger & Co., 1912), p. 25.

<sup>2</sup> On the uniqueness of the Temple, Megillo I. xi (L. I. Goldschmidt, *Der Babylonische Talmud* (Haag: M. Nijhoff, 1933) III, 567f).

<sup>3</sup> A very common theme. Thus Eusebius says (Ecll. H<sup>st.</sup> X, 4, 69) that the Church is the intellectual image of the Temple, Moses entering and leaving the Holy of Holies is for St. Gregory “the mind as it enters and leaves a state of contemplation”: the gold on the gar-

- ment of the High Priest is the gleam of intellect, etc. (Epist. xxv, in Migne, *Patrologiae Latinae* 77: 474, 471).
- <sup>4</sup> St. Ambrose is a good example. See H. Leclercq, in F. Cabrol & H. Leclercq, *Dictionnaire d'Archaeologie Chretienne et de Liturgie* VI, 485-8.
- <sup>5</sup> An instructive parallel is furnished by Islam, where the Mosque follows the pattern of the Synagogue, as Christian churches do, while the Kaaba, a wholly different institution, represents the Temple (See below, Note 24). E. Lambert, "Le Synagogue de Dura-Europos et les Origines de la mosquee," *Semitica* 111 (1950), 67-72.
- <sup>6</sup> St. Jerome, *Epist.* xlvii, in Migne, *Patrol. Lat.* 22: 486.
- <sup>7</sup> Thus Gregorius Nyssenus, *Epist.* ii, in Migne, *Patrol. Graec.* 46: 1012, 1016.
- <sup>8</sup> See below, Notes 23. When St. Helen built the great church "at the very spot of the Sepulchre" to contain the wood of the cross, she actually called it "the New Jerusalem, in opposition to the old one, which had been deserted," Socrates, *Eccl. Hist.* I, 17.
- <sup>9</sup> Ambrose, *Epist.* xx, n. 2, discussed in Migne, *Patrol. Lat.* 11: 307f.
- <sup>10</sup> H. Hubert, in *Revue de l'Hist. des Religions*, 1899, pp. 246f. St. Maximus, *Homily* 72, in *Patrol. Lat.* 57: 405-6, expresses the sense of competition.
- <sup>11</sup> The "gaping hole" ("trou beant") is H. Leclercq's expression, *op. cit.* VI, 480. On the filling in, L. Duchesne, *Origines du Culte Chretien* (Paris: Fontemoing, ed., 1898), pp. 8ff; and more recently, J. Lechner & L. Eisenhofer, *Liturgik des römischen Ritus* (Freiburg: Herder, 1953), pp. 5-6, 191ff.
- <sup>12</sup> The ardent desire to lay the ghost of the Temple once for all is apparent in Cyprian, *Adv. Judaeos*, in *Patrol. Lat.* 4: 716f, 739, 741; Lactantius, *De vera sanientia* IV, xiv, *Ibid.* 6: 487; Athanasius, *De incarnat. verbi*, in *Patrol. Graec.* 25: 165; Epiphanius, *Adv. haeres.* I, 2, 24, *Ibid.* 41: 392-3; Basil, *Comment. in Isa'iam* II, *Ibid.* 24: 249, etc.
- <sup>13</sup> It is rare to call a church a temple, but it causes no offence. Zeno was opposed to building imposing churches "because such a thing is not a real temple . . . the faithful people are the real Temple of God." (*Lib. I. Tract.* iv, in *Patrol. Lat.* 11: 356). Athanasius says the true Holy of Holies is Heaven itself, not those "tempes of churches erected by men." (*Quaestiones in Epist. Pauli*, in *Patrol. Graec.* 28: 769). Socrates reports that a pagan temple (*naos*) was converted into a Christian church (*Hist. Eccl.* IV, 24). But the terms are used freely and interchangeably.
- <sup>14</sup> Varro, *Ling. Lat.* VII, 6-9; discussed by S. Weinstock, "Temp'um," in *Römische Mittheilungen* XLVII (1932), 100-1. Cf. A. Jeremias, *Handbuch der altorientalischen Geisteskultur* (Leipzig, 1913), pp. 146, 185.
- <sup>15</sup> O. Richter, in Pauly-Wissowa, *Realencycl. d. Altertumswiss.* XVI, i, 563; Jeremias, *loc. cit.*
- <sup>16</sup> A. Jeremias, *Das Alte Testament im Lichte des Alten Orients* (Leipzig, 1916), 3rd Ed., pp. 49ff.
- <sup>17</sup> Eusebius, *Eccl. Hist.* X, 4, 69.
- <sup>18</sup> *Ling. Lat.* VII, 8.
- <sup>19</sup> A. Jeremias, in C. De la Saussaye, *Lehrbuch der Religionsgeschichte* (Tübingen, 1925) I, 513. The concept is fully discussed by E. Burrows in his chapter in S. H. Hooke (Ed.), *The Labyrinth* (London: SPCK, 1935).
- <sup>20</sup> It should be borne in mind that ancient society was sacred in structure. One of the best discussions of the Temple concept is by Zella Nuttall, *The Fundamental Principles of Old and New World Civilisations* (Peabody Museum Papers, Vol. 2, 1901).
- <sup>21</sup> *Pesachim* IV. iv. (Goldschmidt, II, 512).
- <sup>22</sup> *Erubim* V. i (Goldschmidt II, 186-190). "Mid-toh, or the Measurements of the Temple," *Pa'est. Explor. Fund Quart.* 1886, pp. 92ff, 224ff; 1887, pp. 60ff, 116ff.
- <sup>23</sup> "The Middle of the World, in the Holy Sepulchre," *Pal. Expl. Fund Quart.* 1888, pp. 260ff. For illustrations, K. J. Conant & G. Downey, "The Original Buildings at the Holy Sepulchre in Jerusalem," *Speculum* 31 (1956), 1-48.
- <sup>24</sup> G. E. von Grunebaum, *Mohammedan Festivals* (N.Y.: Schuman, 1951), p. 20.
- <sup>25</sup> L. Voelkl, "Orientierung im Weltbild der erster christlichen Jahrhunderte," *Rivista di Archeologia Cristiana* XXV (1949), p. 155.
- <sup>26</sup> G. Contenau, *Le Deluge Babylonien*, etc., p. 246.
- <sup>27</sup> A. Parrot, *Zigguurats et Tour de Babel* (Paris: A. Michel, 1949), p. 208.
- <sup>28</sup> *Conenau, loc. cit.*
- <sup>29</sup> H. Frankfort, *Birth of Civilisation in the Near East* (Garden City: Doubleday, 1956), p. 56, n.5. P. Amiet, "Zigguurats et 'Culte de Hauteur' des Origines a l'Epoque d'Akkad," *Revue d'Assyriologie* xlvi (1953), 23-33.
- <sup>30</sup> A. Parrot, "La Tour de Babel et les Zigguurats," in *La Nouvelle Cléo* IV (1950), 159; Herb. Ricke, "Bemerkungen zur Aegyptischen Baukunst des alten Reiches," I, in *Beitr. zur Aeg. Bauforschung u. Altertumskunde*, Heft 4, Zürich, 1944.
- <sup>31</sup> Am'et, *op. cit.*, p. 30; A. Parrot, *Zigguurats* etc., p. 209; especially see H. J. Lenzen, *Die Entwicklung der Zikkurat von ihren Anfängen bis zur Zeit der III Dyn. von Ur* (Leipzig: Harrasowitz, 1941), for the altar idea.
- <sup>32</sup> H. Kees, *Aegypten* (Munich: Beck, 1933), p. 298; A. Jeremias, *Handbuch*, etc., pp. 33, 53, 125, 236, 343; for Israel, R. Eisler, *Jesus Basileus ou Basileus* (Heidelberg, 1930), II, 670.
- <sup>33</sup> E. Burrows, "Problems of the Abzu," *Orientalia* I (1932), 231-256, and in Hooke, *op. cit.*, pp. 49ff. The concept is very familiar to Classical students, Daremberg-Saglio, *Dictionnaire* III, 2021f; O. Richter, in Pauly-Wissowa, *Realencycl.* XVI, i, 561-3.
- <sup>34</sup> The classic study is Köhler's in *Archiv für Religionswiss.* VII (1906), 215ff; more recently O. Cullmann, *Urchristentum und Gottesdienst* Zürich: Zwingli-Verlag, 1950\*, 274f; Aug. Dell, "Mt. 16: 17-19," in *Ztschr. f. NT Wiss.* 15 (1914), 27ff; H. Gunkel, *Zur Religionsgeschichte. Verständnis des Neuen Testaments* Göttingen (1903), p. 73, n.7; A. Sulzbach, "Die Schlüssel des Himmelreiches," *Ztschr. f. NT Wiss.* IV (1903), 190-3.
- <sup>35</sup> A. Moret, *Histoire de l'Orient* (Paris: Presses Universitaires, 1941) I, 218-237, 365, 377. The theme is treated at length in Hooke, *op. cit.*
- <sup>36</sup> This is strikingly depicted in John Christosom, *Sermo post reditum*, in *Patrol. Graec.* 52: 440.
- <sup>37</sup> A convenient presentation of this much-treated theme is Otto Huth, *Janus* (Bonn, 1932), *passim*.
- <sup>38</sup> The chapter by A. R. Johnson in S. H. Hooke, *Labyrinth*, is devoted to this theme.
- <sup>39</sup> W. F. Albright, *Archaeology and the Religion of Israel* (Baltimore: Johns Hopkins, 1942), pp. 154-5, 88-89, 167.
- <sup>40</sup> *Ibid.*, pp.
- <sup>41</sup> A. J. Wensinck, "The Semitic New Year and the Origins of Eschatology," in *Acta Orientalia* I (1922), 160
- <sup>42</sup> Lord Raglan, *The Origins of Religion* (Thinker's Library, London: Watts, 1949), pp. 58-69.
- <sup>43</sup> S. Mowinckel, *Religion und Kultus* (Göttingen: Vandenhoeck, 1953), p. 76.
- <sup>44</sup> Hooke, *op. cit.*, pp. 99-107; Wensinck, *op. cit.*, pp. 160, 183; Mowinckel, *op. cit.*, pp. 73-76.
- <sup>45</sup> T. Gaster, *Thespis, Myth, Ritual and Drama in the Near East* (N.Y.: Schuman, 1950), compares the ritual dramas of Ras Shamra, the Hittites, Egyptians, Greeks, Hebrews, English Mummer's plays and Christian hymns.
- <sup>46</sup> Mow'ncel, *op. cit.*, p. 94.
- <sup>47</sup> Wensinck, *op. cit.*, pp. 184-5.
- <sup>48</sup> Illustrated by the Babylonian formulae, e.g., "If he go to the house (temple) of the Seven, he will atay'n perfection." "If he go to the city of Babylon, trouble of a day, peac

of a year," etc., given by T. G. Pinches, in Hasting's *Encyclopaedia of Religion and Ethics*, X, 12.

<sup>19</sup>M. I. Rostovzeff, *Mystic Italy* (New York, 1927), pp. 76-78. An initiation is "really a pre-enactment of death and of the rising which it is desired should follow death," A. P. Elkin, *The Australian Aborigines* (Sydney, 1st Ed.) p. 159.

<sup>20</sup>This important fact is emphasized by C. H. Gordon, *Ugaritic Literature* (Rome: Pontif. Inst. Bibl., 1949), p. 57.

<sup>21</sup>St. Cyril, *Catechesis* xxi, *Mystagogica* iii, in *Patrol. Graec.* 33: 1088. J. F. Maternus, in *Patrol. Lat.* 12: 1031, also comments on the perfect identity of Christian and Egyptian initiation rites, and attributes it to the plagiarism of the latter.

<sup>22</sup>Cyril, *op. cit.*, 1077f.

<sup>23</sup>*Ibid.*, 1089; the real garment, 1078, cf. Tertullian, *De bapt.*, c. 13.

<sup>24</sup>*Ibid.*, 1081.

<sup>25</sup>*Ibid.*, 1093, 1068.

<sup>26</sup>R. Akiba, cited by S. A. Horodezky, in *Monatsschr. f. Gesch. u. Wiss. des Judentums* LXXII, 505.

<sup>27</sup>Thus Minucius Felix, *Octavius*, 9-10.

<sup>28</sup>H. Nibley, *The World and the Prophets* (Salt Lake: Deseret, 1954), pp. 59-62.

<sup>29</sup>This fact is noted in Theodosius, *Selecta de religione decreta*, in *Patrol. Lat.* 13: 533-7.

<sup>30</sup>Gaster, *op. cit.*, p. 49: "The function of Myth is to make articulate the durative significance of the ritual." C. Gordon, *op. cit.*, p. 7: "As a rule, when a ritual is associated with a myth of legend, the ritual is the older, for the myth or legend tends to be an explanation of the already existing ritual."

<sup>31</sup>Even in the Pyramid Texts the "others say" formula occurs. "The two plumes on his head are Isis and Nephthys . . . but others say that the two plumes are the two very large uraei . . . and yet others say that the two plumes are his eyes," etc. E. A. W. Budge, *Papyrus of Ani* (N.Y.: Putnam's, 1913) III, Plate 7, line 32.

<sup>32</sup>Ps. VI, iii-iv (Goldschmidt II, 573). In his famous letter to Gubbio in 416 A.D., Innocent I complains that "when everyone feels free to observe . . . whatever practices he likes, we see established observances and ways of celebrating of diverse nature . . . The result is a scandal for the people who, not knowing that the ancient traditions have been altered by human presumption, think . . . that the Apostles established contradictory things . . ." *Patrol. Lat.* 20: 55ff.

<sup>33</sup>That is why, e.g., the Priestly Corporation of Heliopolis had to sit in judgment yearly to clear the dubious title of Pharaoh and Osiris (R. Anthes, in *Jnl. of Near Eastern Studies* 13 (1954), 49-50, 191f); that is why the kingly

title in Mesopotamia "carried in some degree the taint of usurpation, especially in early times." (H. Frankfort, *op. cit.*, p. 80); and why Prometheus can call Zeus himself a sham and a usurper (Aeschylus, *Prometh. Bound.*, lines 937-943, 953-963); and why Loki can alarm Othinn and the gods by threatening to reveal their secret—that they are frauds (Poetic Edda, *Lokasenna*).

<sup>34</sup>For a preliminary account, H. Nibley, *Lehi in the Desert and the World of the Jaredites* (Salt Lake: Bookcraft, 1952), pp. 160-4. "Cosmic garment" is the designation of A. Jeremias, *Das Alte Testament*, etc., p. 159.

<sup>35</sup>Quoted in R. Eisler, *op. cit.*, I: 525; cf. *Book of Jasher* XXVII, 2, 7, 10; V11, 24-27.

<sup>36</sup>H. Nibley, in *Western Political Quarterly* II (1949), 339ff.

<sup>37</sup>From the first the emergence of the pattern has alarmed Catholic divines, whose explanation of the widespread uniformities of ritual and liturgy has been that they exist only in the imaginations of scholars. Thus W. Paulus, "Marduk Urtypt Christi?" *Orientalia*, No. 29 (1928); J. de Fraigne, "Les Implications du 'patternism,'" *Biblica* 38 (1956), 59-73. While the ancients freely admitted the parallels and explained them as borrowings by the heathen from remnants of earlier dispensations of the Gospel, the modern Catholic Church, denying all dispensations but one, ignore the teachings of the Fathers and leave "patternism" unexplained.

<sup>38</sup>For the most recent illustrations, see the *Improvement Era* 59 (April, 1956), pp. 228ff.

<sup>39</sup>L. Voelkl, in *Riv. Arch. Crist.* 25 (1949), p. 155. How little aware even scholars are of the Temple concept in our own day is apparent from Brother S. B. Sperry's "Thoughts on Ancient Temples and their Functions," *Improvement Era* 58 (1955), 814ff. If a modern Mormon student knows so little of the ideas here discussed, what are the chances of the Elders of over a hundred years ago knowing anything at all about them?

<sup>40</sup>E. L. Hawkins, in Hasting's *Encyclopaedia of Relig. and Ethics*, VI, 120.

<sup>41</sup>Hawkins, *loc. cit.*, describes Freemasonry as "a peculiar system of morality, veiled in allegory and illustrated by symbols." Pending the exhaustive study that the subject deserves, we will only say here, that an extensive reading of Masonic and Mormon teachings and history should make it clear to any reader that the former is the shadow, the latter the substance. The one is literal, the other allegorical.

<sup>42</sup>J. Quincy, *Figures of the Past* (Boston: Little, Brown, 1901), p. 389.

*Photos of Solomon's Temple reconstruction courtesy Mr. E. G. Howland; photo of Kaaba, courtesy Islamic Review.*

**World's Fair:** The Brussels Branch is sponsoring a building fund project of interest to British saints. They are renting rooms to visiting members of the Church for about 15 shillings per night, a much lower rate than can be found elsewhere in the city. All those interested may write to Brother Guy Welleman, 13 rue du Soleil, St. Josse, Brussels, Belgium.

**Genealogy:** A book has been discovered by President S. G. Hill of the Eastwood Branch that is entitled *The Fletcher House of Lace*. It contains a detailed family tree of the Fletcher family, along with names of persons who married into the family, pedigree notes, wills, letters of administration, indentures, etc. President Hill suggests that anyone with the name of Fletcher or a variant thereof should possess this book. For further information contact him at 19 Leniscar Avenue, Loscoe, Derbyshire.



## RULES FOR THE ROYAL (continued)

Next month the sacred and beautiful London Temple will be dedicated. Many thousands of people, Mormon and non-Mormon, will be permitted to walk through the temple as guests. Once the Temple is dedicated to the Lord by His prophet, only those worthy of the honour will be permitted to enter.

There will be many young people, many couples like the one to whom I talked who will desire to go to the Temple, who need to know the meaning of the word "worthy." Well, "worthy" means being a true Latter-day Saint. This means living each day as if it were your last day on earth. Elizabeth must live each day as a queen if she would retain her throne. Young Latter-day Saints must live daily as royalty if they would inherit the royal priesthood of God. A true Latter-day Saint loves his fellowmen and serves them, and loves God and serves Him. Serving his fellow men

and his God, a Latter-day Saint will attend his meetings and learn more and more truths. He pays his tithes and offerings and learns the importance of sacrifice; obeys the Word of Wisdom and knows the feeling of a healthy body; is honest, true and chaste, and feels the peace that surpasses understanding.

Today on all sides we hear and read, "It is smart to do that . . ." Think it through when you hear this and decide for yourself what your future will be if you are "smart" in the ways of the world. Think it through and learn that it truly *is* smart to be a Latter-day Saint, for to be one promises and gives all the blessings of heaven, now and for ever—health, happiness, security, hope, faith—all good things.

Our happiness at seeing our daughter again will be nothing compared to that of our Heavenly Father, if we return to Him pure and worthy. And to be a king or queen with Him for ever—are Latter-day Saint standards too strict for that reward?

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## MURIEL CUTHBERT (continued)

when I think of the excuse that I made that I could not get to Church because I had a young baby; the last three have been regular attenders since the age of three weeks.

Once I thought it took courage to live the Gospel, but through the last seven years the Lord has strengthened my testimony, showered our family with blessings, given us many opportunities to serve in His Church and showed us what real happiness is. Now I know I would never have courage to deny or stop living the Gospel because it is more precious than anything in this world. We are

looking forward eagerly and praying that we will be worthy to be married in the Temple, and to have our sixth child, due in November, born under the covenant.

I can never thank the Lord enough for guiding the missionaries to us, because I learnt later that they had had a discouraging day and had decided to finish tracting in that area for the time being. The district president who was working with the missionaries at the time, felt that they ought to make one more call. They did, and so my life began again—a full and wonderful life in the Lord's Church with many new brothers and sisters with whom to share it.



# BRANCH & DISTRICT ACTIVITIES

## **Bristol**

May 10 was a day to remember for Stroud Branch because the M.I.A. held a Tramp Supper. Janet Betteridge organised a treasure hunt and many noisy but enjoyable games and dancing for young and old. Sister Lewis was the commentator in a fashion show which included Mme. Pompadour, "Vicky" in an elegant sack and Strouds' top model, "Fifi" Halliday in a ravishing turquoise creation with a large black feathered hat. Anne Marshall and Gillian Wheatley prepared the supper.

## **Hull**

A farewell social was held for Elders Richard S. Knight and Ross Woodward on July 1. The missionaries provided the entertainment which, if a little at the expense of the departing brethren, was great fun.

## **Irish**

June was a quiet month for the Irish Saints—possibly they were concentrating on plans for the July District Outing. However, Londonderry's Saints made the trip to Portrush where they worked up an appetite for the good food brought by the sisters and played games before visiting the fun-fair.

## **Leeds**

Imagine yourself eating a quarter of a chicken cooked to a golden brown and covered in picquant barbecue sauce, munching succulent hot dogs, sampling salad and pop and batons of French bread stuffed with savoury fillings, finally eating strawberries and ice-cream. Well, you would have done that if you had been fortunate enough to attend the Welfare Social at Leeds on June 28. This was a day of organi-

sation, supervised by Roy Simons and the Welfare Committee, which nailed the standard of Welfare firmly to the mast in the Huddersfield Chapel garden. Sisters Green, Darren and Ryan pre-cooked forty-eight chickens and two of the Welfare Committee transported the food from Bradford to Huddersfield. Frank Green kept an expert eye on the fire while Kenneth Leonard and his wife Eileen prepared a mountain of sandwiches; and Sister Whitaker and Brothers Newsome and Pelton helped in too many ways to name. Sisters Kirk and Firth made a magnificent pink iced cake to celebrate Elder Dunkley's birthday. The only sad moment was the farewell message from District President William E. Groomer who was showered with rose petals at the conclusion. The evening finished with songs around the fire and solos from Sister Warriner and Elder Cooper.

Douglas Rawson has been called to be Bradford's local branch president, who has named John Leonard his first counsellor and Elder Cooper as the second counsellor.

Leeds Branch held its Annual Sunday Outing on June 7, although the weather was dull all had a fine time. The children enjoyed swimming and paddling, while the more intrepid set off across Ilkley Moors to the Cow and Calf Rocks. Here the younger members showed their rock climbing prowess.

## **Liverpool**

Captain and Sister Griffiths and their three daughters have left Liverpool Branch to return to the United States. The saints presented a farewell social the evening they departed; after gifts and fun, everyone lined the drive

and sang " God Be With You Till We Meet Again " as they drove away.

Brother R. Edmondson of Rawtenstall takes his tape recorder to visit a sister who has been bed-ridden for over twenty years and plays recordings from the branch to her. By this means she has been able to hear part of the Semi-Annual Conference and recorded a two-and-a-half minute talk which was played in Sunday School.

A farewell social was held on June 26 at Burnley for Elder R. D. Anderson, who has served as branch president for nine months. Everyone knew about the party except Elder Anderson. The Relief Society smuggled in refreshments during a baptismal service—and the guest of honour was surprised when a party followed! *Country Life of Britain* was the branch's gift to him.

### **Manchester**

Congratulations to Lorna Rosemary Stocks of Radcliffe on passing her County Examination and gaining entrance to Stand Girls' Grammar School in Whitefield.

June 14 was a " red letter day " in the life of Margaret Dewsnup of Radcliffe for her coming-of-age was celebrated at a party in the Wythenshawe Chapel. Harry Withington acted as M.C. and also made the two tier birthday cake. During its cutting, her brother Michael presented her the key of the house door, and younger Oliver, not to be outdone, gave her a card-board replica which was later photographed by all the guests. Among her gifts was a hair dryer from her own branch.

Radcliffe Branch has been very pleased to welcome Sister Violet Gerard of Wyoming, who is here visiting relations.

On June 18, Stockport Relief Society paid a visit to the bakery of Birkett and Bostock. Before leaving for home they were each given a loaf and a sponge cake.

Oldham Relief Society had another of their frequent outings; this time they went to Manchester, had tea and then went to a show.

The Radcliffe saints had a faith-promoting experience on June 21. Three months ago a committee was appointed to work out details for a Garden Fête. The brethren spent their spare time erecting side shows and working in the garden whilst the sisters sewed and cleaned the building. It all depended on the weather and on the Saturday morning the sky was leaden and the rain poured down. However, the saints joined in prayer and about half an hour before the scheduled time for opening, the rain stopped and the sun shone brilliantly. District President Caddick, opening the Fête, pointed out the effects of co-operative hard work and faith on the part of the committee and members of the branch. The day was an unqualified success, recreationally, financially, spiritually.

### **Newcastle**

Fifty members of the Middlesbrough Branch on June 25, celebrated the coming-of-age of Olive Burns, of Bramble Farm, Middlesbrough. Gladys Davidson and Doreen Moore directed the preparation of the outstanding birthday supper and Harold Moor took charge of the games and entertainment which followed.

Middlesbrough Relief Society, under the guidance of their president Evelyn Robinson, held a very successful jumble sale and bazaar in aid of the Branch Welfare Fund.

## **Norwich**

Feverish activity among the Ipswich brethren on May 24 preceeded the supper they prepared for the sisters. Jeffrey Packe and Ray Attwell provided the entertainment. As all the sisters attended Church the following day, it was presumed that the food was not as indigestible as feared.

Norwich M.I.A. held a "Krazy Karnival" on June 3 with lots of food and fun and prizes for fancy dress.

Forty-five members of Lowestoft Branch had a social on June 10 at which most of the prizes were won by the children.

Under the able supervision of Brothers Sheldrake and Olsen the Ipswich members have almost finished re-decorating their Chapel.

There was a farewell party given at Ipswich for the departing district president, Elder Wimmer. The activity which delighted President Wimmer most was watching Brother Jensen and Brother Chritchfield who were blindfolded and trying to hit each other with rolled newspapers. Refreshments consisted of cupcakes, brownies, a cake decorated with "God Be With You" and orange squash.

On June 25 a treasure hunt was planned by the new activity directors, Brother and Sister Oswald. To discover the hidden bounty, the M.I.A. divided into three groups and set off in cars for eight different places all over Ipswich. Refreshments were served later.

## **Nottingham**

A Welfare Social was held at Derby on June 21 under the direction of Albert Sunderland. The 40 people who attended enjoyed games and sideshows and joined in a home-made confectionery competition judged by Elder Richins and Sister Jenner, who were

visiting from Grimsby. The bread, cakes and pastries were then sold and realised a profit of £6 14s.

Clive Payne and Ann Calderwood were voted King and Queen Tramp at the Tramp Supper given by Nottingham M.I.A. on June 13. The evening continued with games and finally hamburgers and hot chocolate were served.

Twenty-five friends gathered in the home of Margaret Hayes on June 14 to celebrate her twenty-first birthday. She received some lovely presents and all who attended had a wonderful time.

## **Scottish**

Superlative is the only way to describe the best ever "Gold and Green Ball" held in the Scottish District on May 10. A complete suite of rooms had been engaged at the Grand Hotel, Glasgow, for the use of the saints from Dundee, Edinburgh, Paisley, Airdrie and Glasgow. "Some Enchanted Evening" was chosen as the theme and emblazoned on a huge poster made by Brother Allen and hung between two pillars at the ballroom entrance. President and Sister Kerr, who attending with a group of missionaries from the London Office, were full of praise for the excellent organisation and the hard work of the organisers.

Now that a new cooker has been installed in the Paisley Chapel, the sisters are looking forward to showing off their culinary abilities.

Edinburgh M.I.A. members climbed Arthur's Seat one evening in June; it wasn't the height of the hill which made this occasion outstanding, but the fact that it was the third attempt, bad weather having kept them indoors on two previous occasions.

Glasgow chose June 21 for their Sunday School outing to Linn Park. Owing to Brother Lovell's hospitalisation, the organisation fell on the



shoulders of Sister Duncanson who made a big success of her assignment. Fortunately the weather was good and sports were able to be held.

The Superintendent of Edinburgh Sunday School, Brother R. Irving has hit on one way of raising money for the funds; being the owner of a rather large library, he has been selling some of his books to members of the branch for two shillings each. It is hoped that the Sunday School will benefit from this generous gesture.

### **Sheffield**

For the Sheffield District M.I.A. Festival held at Doncaster on June 14, each branch wrote a play into which was introduced the arts of speech, music and dancing. The standard of the entertainment, rarely, if ever, surpassed in district history, each branch received certificates in honour of their progress during the current M.I.A. year in all the above mentioned fields.

In Sheffield's play, the scene of which was set in the street outside the entrance of a famous theatre, Brother Nettleship's vivid and dynamic interpretation of the hallucinations of a man obsessed with the past was outstanding. Nowhere was there more originality than in Sister Naylor's performance of a gay and stylish Swiss national dance. Barnsley also deserves congratulations for the sincerity and reality with which they illustrated—with the help of a very moving rendering of "Hark the Evening Hymn is Stealing"—the hazards and consolations of being marooned on a desert island. The judges, Brother and Sister Crisp of Dewsbury, emphasised both the strength and weaknesses of the diverse contributions, thus helping the branches to endeavour to do even better in future years.

Under the direction of Don Green-

field, the Sheffield Branch Choir sang to the patients in the City General Hospital. This kind gesture was highly appreciated by the matron and patients alike.

On May 10, 40 members of Doncaster Branch were entertained by a social in aid of the Sunday School Outing Fund. After community singing there followed two sketches, a recorder duet, a vocal trio and a chorus by the missionaries.

Having whetted their appetites for outings on Whit-Monday, Chesterfield members again went to Chatsworth. Feeling cold due to the bad weather, the missionaries soon realised that the Mother Country can provide more than adequate compensation for its tendency towards instability in climate. Unfortunately the weather-beaten ambassadors had their pale skins heated up to an undesirable degree by the smarting stings of the good old English rural bees.

### **Wales**

Forty children of the Blackwood Sunday School and Primary attended the parade through the streets of the valley town of Blackwood. Following the schools walk the children, hungry and footsore, sat down to eat and in a very short time, as could be expected, the table was cleared. The children then finished a very happy day by playing in the Show Field.

Merthyr M.I.A. had a wonderful time in the indoor baths at Merthyr which was rented for one hour. This splendid hour of swimming and attempts at swimming was followed by games at the new M.I.A. Hall.

Following the June Preparation Meeting, the District Relief Society held a "bring and buy sale" which was well attended and quite successful.

Cardiff M.I.A. visited the cinema as part of its Summer Programme on July 10 and saw "The Ten Commandments."

### **Births and Blessings**

In the Sheffield District, Donna Eugenie, daughter of Brother and Sister Melbourne, was blessed by her father on April 6. Julian Charles, the son of Brother and Sister Baltyn was blessed by Brother Parsons on May 25. Amreanda Jane, the daughter of Brother and Sister Fabrisiewicz was blessed by Brother Melbourne on June 1.

A happy event came to Brother and Sister Rawson of Bradford on May 21, when a son, to be named Christopher Paul, was born to them.

Born to David and Sylvia Gummer of Scarborough on June 26, a son, Michael Edward.

John Gary Drew of Merthyr born May 18, 1958, died May 20, 1958.

On June 15, a son was born to Brother and Sister King of Mansfield and given the name David.

The infant son of Brother and Sister Evans of Norwich was blessed on June 1 by Brother Fleming.

A son was born to Brother and Sister Allan P. Moxon of Leeds on June 20.

Twins, a son and daughter, were born to Mr. and Mrs. H. Linzell of Luton on June 17, they were blessed on June 29 and given the names Helvin Edward and Lesley Hilda.

In Ipswich, Andrew David, the son of Richard and Alma Olsen, and David and Anita, the children of Richard and Pauline Sheldrake were blessed.

A second son, Adrian Charles, was born to Mr. and Mrs. P. Tatten on April 19.

On May 4, the infant son of Brother and Sister Shumway was blessed in Edinburgh by President R. E. Spikin and given the names Kevin Lynn. Brother Shumway is serving with the U.S. Forces in West Calder.

A daughter was born to Brother and Sister Farrell of Edinburgh on May 29.

### **Deaths**

Brother Allan Rollinson died on June 13; he was the oldest member in Sheffield Branch. His diligent service stretched well over 50 years, particularly in priesthood work and the elders' quorum of which he was secretary until his death. A fine man who endured to the end, he will be greatly missed in the branch.

The members and friends of Doncaster Branch are deeply grieved at the loss of their branch president, Ronald Clough, who met with an accident on July 3 during the course of his employment at Armthorpe Colliery. The leadership of this brother will be sadly missed, especially in the branch presidency, where he has faithfully served since joining the Church some eight years ago. The funeral took place on July 9 and was conducted by Alvin I. Holton of the district presidency.

### **ORDINATIONS**

#### **Birmingham**

Jack Lionel Howe of Wolverhampton to Teacher

Howard Smith of Wolverhampton to Deacon

James Cossell of Wolverhampton to Priest

Rodney David Boulton of Coventry to Deacon

Geoffrey Thomas Hudson of Nuneaton to Deacon

James Stanley Cottrell of Birmingham to Deacon

#### **Hull**

George Stanley Hill of Scunthorpe to Priest

#### **Leeds**

Roger Rhodes Burton of Leeds to Deacon

Donald McKenzie Munro of Leeds to Deacon

Norman Pacey Newill of Leeds to Deacon

Charles S. Andrews of Halifax to Deacon

Peter Harold Leonard of Bradford to Elder

Albert Mortimer of Bradford to Elder

Douglas Rawson of Bradford to Elder

**Liverpool**

Arthur Elliot Bromley of Liverpool to Teacher  
 Arthur Sullivan Morecroft of Liverpool to  
 Deacon  
 Robert H. Morecroft of Liverpool to Deacon  
 Frederick W. Peacock of Liverpool to Teacher  
 Joseph W. Stainton of Liverpool to Teacher  
 Michael Cahella Challoner of Liverpool to  
 Priest  
 Charles Brown of Burnley to Deacon  
 Alfred John Hathaway of Burnley to Priest

**Manchester**

Jack Norris Leeming of Radcliffe to Deacon  
 Rudolph Hilbert of Radcliffe to Deacon

**Newcastle**

David Bate of Sunderland to Deacon  
 Keith Hughes of Sunderland to Deacon  
 Ronald Whan, Jr. of Sunderland to Deacon  
 Robert Pearson of Sunderland to Teacher  
 Kenneth Richardson of Sunderland to Priest  
 Colin Self of Sunderland to Deacon  
 James Clifford Gwynn of Darlington to Deacon

**Norwich**

Brian A. F. Watling of Colchester to Priest  
 Raymond Thomas Barber of Norwich to Deacon

**Nottingham**

Lawrence Eric Kirby of Leicester to Deacon  
 Peter Geoffrey Gill of Nottingham to Teacher

**Scotland**

Daniel Fernie Clark of Glasgow to Deacon  
 George Forsyth of Glasgow to Teacher  
 Andrew M. Lauchlan of Glasgow to Deacon  
 James Kirk of Glasgow to Deacon  
 James West of Edinburgh to Priest

**Sheffield**

Lewis Arthur Brownlow of Sheffield to Priest  
 Owen Cottage of Sheffield to Priest  
 Brian R. Nettleship of Sheffield to Deacon  
 Peter George Ellison of Barnsley to Deacon  
 James Arthur Heesom of Chesterfield to Elder

**South London**

Raymond John Bennett of Newchapel to Deacon  
 David Eric Lawrence of Newchapel to Deacon  
 Raymond Philip Howell of Catford to Teacher  
 Geoffrey Gordon Clench of Southampton to  
 Priest  
 Frederick Thomas George Talbot of Southamp-  
 ton to Deacon  
 Gary Frederick John Talbot of Southampton to  
 Deacon

**Wales**

Roydon Heaton Jones of Pontypool to Deacon

## MISSIONARY ACTIVITIES

**BAPTISMS :****Birmingham**

Ronald Maurice Deyes of Nuneaton  
 Howard Smith of Wolverhampton  
 Joyce Wright of Birmingham  
 David Sargent of Nuneaton  
 Janet Starkey of Coventry  
 Shelia Joan Mary Preedy of Coventry  
 Geoffrey Thomas Hudson of Nuneaton  
 Eva Joan Lovelock of Coventry  
 Violet Lawton of Coventry

**Bristol**

David John Ward of Plymouth  
 Vera Smith Ireland of Bristol  
 Harold Matthews of Stroud  
 Bruce Cotton-Betteridge of Stroud  
 Derrick Henry James Ireland of Bristol  
 David John Thorne of Weston-super-Mare  
 Michael Wise of Bristol

**Ireland**

Deirdre Ann Millar of Belfast

**Leeds**

Jeffrey Oldroyd of Huddersfield  
 Maurice Holl of Leeds  
 Iris Margaret Holl of Leeds  
 Iris Margaret Holl of Leeds  
 Eileen Oldroyd of Huddersfield  
 Greta Kelly of Halifax  
 Donald Slyman of Leeds  
 David Anthony Slyman of Leeds  
 Yvonne Katbryn Slyman of Leeds  
 Veronica Margaret Slyman of Leeds

**Liverpool**

Betsy Hughes of Burnley  
 Shirley Mary Criscenzo of Burnley  
 Elsie May Gunner of Burnley  
 Richard James Gunner of Burnley  
 Carroll Mary Hughes of Burnley  
 Stuart John Hughes of Burnley  
 Rosemary Ann Gunner of Burnley  
 Jean Mary Ellins of Burnley  
 James Ellins of Burnley  
 David Herbert Kershaw of Burnley  
 Barbara Kershaw of Burnley  
 John Hathaway of Liverpool

**Manchester**

Doreen Edith Ellis of Wythenshawe  
 Jean Plummhly of Wythenshawe  
 David Glyn Ellis of Wythenshawe  
 Florence Simm of Radcliffe  
 Barbara May Simm of Radcliffe  
 Garth Richard Simm of Radcliffe

**Newcastle**

Sarah Smith Stewart of Sunderland  
 Dorothy Stewart of Sunderland  
 Pamela Anne Johnson of Darlington

**North London**

Janet Crombie Rae of North London  
 David John Conley of West Drayton  
 Vera Emmeline Croughton of Southend  
 Darrell Hansen Low of Southend  
 Lily Julie Hornsey of Southend  
 Edward Albert Hornsey of Southend  
 Ralph B. C. Waghorn of Southend  
 Maureen Louise Waghorn of Southend

**Norwich**

Stephen Michael Sheldrake of Ipswich  
 Ronald Edward Gray of Ipswich  
 Marjorie Lucy Gray of Ipswich  
 Trevor Charles Bidle of Lowestoft  
 Ethel Maud White of Chelmsford  
 William Herbert White of Chelmsford  
 Sandra Pitcher of Lowestoft  
 Susan Pitcheber of Lowestoft  
 Allec James Edwards of Lowestoft  
 Angela Margaret Evans of Gorleston  
 Margaret Elisabeth Jean F. Harman of  
 Chelmsford  
 William Harman of Chelmsford  
 Julie Lorraine Gray of Chelmsford  
 Dennis Ronald Cooper of Norwich  
 Alec James Mitchell of Norwich  
 Sharon Leslie Watling of Colchester

**Nottingham**

Peter Douglas Payne of Nottingham  
 John Edward Richardson Knight of Leicester  
 Trevor Gordon Gill of Nottingham

**Scotland**

Alice Lindsay Flinn Daley of Airdrie  
 Ian Daley of Airdrie  
 Forrest Cotter Collins of Airdrie  
 Elizabeth W. Campbell Junner of Airdrie  
 Heather Macrae of Paisley  
 Daniel William B. Lynch of Edinburgh  
 Elizabeth Isabella Papple of Glasgow  
 Ada Mills Todhunter of Paisley  
 Ronald Bateman Porch of Paisley  
 Archihald Crawford Easton of Airdrie



**Sheffield**  
 Kathleen Vera Cottam of Doncaster  
 Peter Clark Leadenham of Doncaster  
 Harry Leadenham of Doncaster  
 Hanna Leadenham of Doncaster  
 Alan Graham Thrall of Doncaster  
 Olga Thrall of Doncaster  
 Shirley Fletcher of Doncaster  
 Cecilly Murray Wright of Doncaster  
 Elizabeth Wright of Doncaster  
 Michael Patrick Haddock of Doncaster  
 Lesley Aileen Simpson of Doncaster  
 Barbara Mary Barnes of Chesterfield  
 Charles Robert E. Barnes of Chesterfield  
 Clifford Wilson Hardy of Sheffield

Annie Kathleen Hardy of Sheffield  
 Alan Buckley of Sheffield  
 David Brummell of Chesterfield

**South London**  
 Sophie Aleen Yates of South London  
 Sylvia Elizabeth Heywood of South London  
 Margaret Rose Reid of South London  
 Rose Kendall of South London  
 Robert Charles Kendall of South London  
 Sidney Gordon Palmer of Brighton

**Wales**  
 Gladys Nellie Pettitt of Cardiff  
 Margaret Anna Veater of Blackwood  
 Josephine Mary Harrison of Cardiff

**ARRIVALS :**

*June 24, 1958*

Sister Arlene Toland  
 Sister Elsie Noble McCune  
 Elder Clarence Scott McCune  
 Elder Larry T. Adams

*From*

Carlin, Nevada  
 Salt Lake City, Utah  
 Salt Lake City, Utah  
 Moapa, Nevada

*Assigned to*

Newcastle  
 South London  
 South London  
 North London

*July 16, 1958*

Elder Arthur Dale Godfrey  
 Elder Drayton Gardner Nuttall  
 Elder John D. C. Gadd  
 Elder James Richard Brown  
 Elder Elmon Lowell Clement  
 Elder Willard Leon Allen  
 Elder Farren Kennard Barson  
 Elder Joseph W. Bertagnole  
 Elder Nad Richard Brown  
 Elder Samuel Jesse Parkes  
 Elder Robert Cannon Sharp  
 Elder Calvin E. Smoot  
 Elder Grant Niles Parker  
 Elder Dean Prishrey  
 Elder John Thornley Evans  
 Elder Larry Dean Gerratt  
 Elder Norman Dale Wright  
 Elder Duane B. Ford  
 Elder Darrell Fred Larson  
 Elder Ned Hokanso Hart  
 Elder Burton L. Guyman  
 Elder Paul Miller Hokanson  
 Sister R. Rae'ene Wood  
 Sister Mamie Lue Wasden  
 Sister JoAnn Naomi Lindorff

San Luis Obispo, Calif.  
 Sacramento, California  
 Salt Lake City, Utah  
 Denver, Colorado  
 Orangevale, California  
 Hyrum, Utah  
 Ing'ewood, California  
 Casper, Wyoming  
 Richfield, Utah  
 Mesa, Arizona  
 Salt Lake City, Utah  
 Centerville, Utah  
 American Fork, Utah  
 Brigham City, Utah  
 Salt Lake City, Utah  
 Burley, Idaho  
 Murray, Utah  
 Reno, Nevada  
 Kaysville, Utah  
 Thayne, Wyoming  
 Sherman Oaks, California  
 Thayne, Wyoming  
 Delta, Utah  
 Salt Lake City, Utah  
 Salt Lake City, Utah

South London  
 Scotland  
 Bristol  
 Bristol  
 Liverpool  
 Sheffield  
 Manchester  
 Manchester  
 Scotland  
 Newcastle  
 Wales  
 Leeds  
 North London  
 Scotland  
 Norwich  
 Hull  
 Liverpool  
 Bristol  
 Leeds  
 Birmingham  
 Birmingham  
 Newcastle  
 Bristol  
 Hull  
 Liverpool

**TRANSFERS:**

Elder Sterling J. Albrecht  
 Elder Richard B. Oliver  
 Elder Robert F. Parker  
 Elder William B. Elkington  
 Elder Kent L. Fryer  
 Elder Allen B. Brockbank  
 Elder Samuel E. Francis  
 Elder Dix A. Newell  
 Elder Robert A. Johnson  
 Elder Frederick P. Neilson  
 Elder Dale M. Holmes  
 Sister Carol Ball  
 Sister Anne Coombs  
 Sister Ardythe Twitchell  
 Sister Dee Ann Ricks  
 Sister Ina Mae Vance  
 Sister Lona Gay Christensen

*From*

Bristol  
 Wales  
 Nottingham  
 Manchester  
 Manchester  
 Sheffield  
 North London  
 Bristol  
 Liverpool  
 Wales  
 Birmingham  
 Newcastle  
 Liverpool  
 Scotland  
 Birmingham  
 Liverpool  
 Newcastle

*To*

Liverpool  
 Norwich  
 Scotland  
 Nottingham  
 Wales  
 Manchester  
 Hull  
 Sheffield  
 Birmingham  
 Manchester  
 Wales  
 Liverpool  
 Hull  
 Birmingham  
 Scotland  
 Newcastle  
 London Office

*Date Effective*

June 30, 1958  
 June 30, 1958  
 July 16, 1958  
 July 16, 1958  
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 July 16, 1958

**APPOINTMENTS:**

Elder Willis R. Dunkley, Jr. appointed District President of Leeds District — July 5, 1958.  
 Elder Stephen J. Clark appointed Supervising Elder of Sheffield District — July 5, 1958.  
 Elder Gary Stewart appointed District President of Norwich District — July 10, 1958.  
 Elder William Paul Hyde appointed District President of Wales District — July 12, 1958.  
 Elder David R. Callister appointed District President of Scotland District — July 12, 1958.  
 Elder Sterling J. Albrecht appointed District President of Liverpool District — July 12, 1958.  
 Elder Earle W. Peirce, Jr., appointed Supervising Elder of Hull District — July 12, 1958.  
 Elder U. Carlisle Hunsaker appointed Second Counsellor in the Mission Presidency — July 18, 1958.  
 Sister Lona Gay Christensen appointed Mission Recorder — July 16, 1958.

**RELEASES:**

<i>July 4, 1958</i>	<i>From</i>	<i>Districts</i>
*Elder John L. Ward	Long Beach, California	London, Sheffield
<i>July 5, 1958</i>		
*Elder William E. Groomer	Salt Lake City, Utah	Newcastle, Leeds
<i>July 9, 1958</i>		
*Elder Larry T. Wimmer	Safford, Arizona	Manchester, Norwich
Elder Joseph R. Hawkins	Tooele, Utah	Hull, Birmingham
<i>July 11, 1958</i>		
Elder Robert J. McLaren	Salt Lake City, Utah	Newcastle, Scotland
Elder Robert D. Austin	Pasadena, California	Sheffield, South London
Elder Ross E. Woodward	Seattle, Washington	Birmingham, Hull
Elder William L. Glover, Jr.	Brigham City, Utah	Bristol, Manchester
*Elder Clyde B. Russell	Oakland, California	Liverpool
Elder Robert D. Anderson	Seattle, Washington	Scotland, Liverpool
*Elder Joseph B. Romney	Salt Lake City, Utah	Wales, Scotland
Elder Loren Rich Brockbank	Salt Lake City, Utah	Bristol, Norwich
*Elder Donald R. Chisholm	Salt Lake City, Utah	Nottingham, Wales
*Elder Richard S. Knight	Salt Lake City, Utah	Hull
*†Elder Richard M. Jackson	Salt Lake City, Utah	Hull, Manchester, Mission Office
Elder Robert Covey Beers	Salt Lake City, Utah	Norwich, Newcastle
Elder Larry J. Andrus	Ucon, Idaho	Manchester
<i>July 18, 1958</i>		
‡Elder Allen Carl Brown	Salt Lake City, Utah	London, Manchester London Office
Elder DeLamar Holt, Jr.	Salt Lake City, Utah	Scotland, Newcastle,
Elder Keith W. Jones	Ogden, Utah	Newcastle, Bristol
Elder Bert R. Webster	Ashton, Idaho	Scotland, Leeds
Elder Farley L. Yeates	Ogden, Utah	Newcastle, Scotland
<i>August 12, 1958</i>		
Elder James L. Wilde	Petosky, Michigan	Manchester, Ireland
<i>August 15, 1958</i>		
Elder Ronald V. Payne	Richfield, Utah	Sheffield, Birmingham
<i>August 23, 1958</i>		
*Elder Merrill J. Bateman	American Fork, Utah	Norwich, South London
<i>August 31, 1958</i>		
Elder Alan C. Jacobs	Delco, Idaho	Leeds, Norwich
<i>September 8, 1958</i>		
Sister Irma D. Condie	Salt Lake City, Utah	Norwich, Manchester
<i>September 11, 1958</i>		
Elder Ross W. Baum	Heber, Utah	Ireland, South London
Elder Travis R. Weaver	Layton, Utah	Ireland, Manchester
*Elder Earle W. Pierce, Jr.	Salt Lake City, Utah	London, Hull
Elder Howard R. Olpin	Salt Lake City, Utah	Newcastle, Manchester
Elder Raymond P. Johnson	Provo, Utah	Sheffield, Birmingham
Elder Arthur W. Sadler	Salt Lake City, Utah	Nottingham, Norwich
§Elder Alan J. Dayley	Ogden, Utah	London, Mission Office
Elder Gerald A. Gygi	Salt Lake City, Utah	Liverpool, Newcastle
Elder Robert J. Hodgson	Santa Barbara, California	London, Ireland
*Elder Thomas R. Burton	Ogden, Utah	Birmingham, Nottingham
*Elder Leonard H. Russon	Salt Lake City, Utah	London, Manchester
Elder William L. Rich	Logan, Utah	Birmingham, Wales
Elder Philip R. Davis	Salem, Utah	Hull, Sheffield
Elder James E. Scoresby	Iona, Idaho	Wales, Nottingham
<i>September 25, 1958</i>		
Elder Ferrell G. Bailey	Salt Lake City, Utah	London, Leeds
Elder Claude Ray Chynoweth	Orem, Utah	Newcastle, Wales
¶Elder Gary L. Dennis	Modesto, California	Norwich, London Office
Elder Paul W. McClure	Salt Lake City, Utah	Newcastle, Liverpool
Elder Niel Joseph Nielsen	Caldwell, Idaho	Nottingham, North London
Elder A. Eugene Petersen	Salt Lake City, Utah	Norwich, Liverpool
Elder Ralph P. Stewart	Las Vegas, Nevada	Nottingham, Scotland
*Elder Lawrence A. Withers	Rexburg, Idaho	Sheffield, North London

\* District President or Supervising Elder

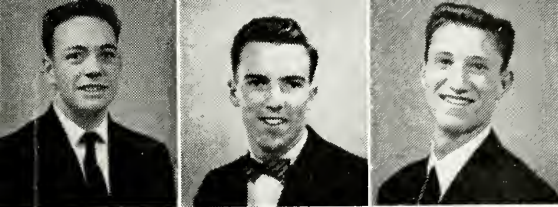
† Mission Recorder

‡ Second Counsellor in Mission Presidency

§ Mission Secretary

¶ Literature Department Manager





ROBERT D. ANDERSON  
LARRY J. ANDRUS  
ROBERT D. AUSTIN  
FERRELL G. BAILEY



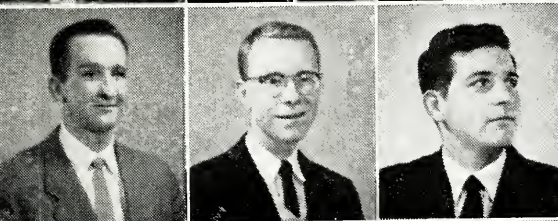
MERRILL J. BATEMAN  
ROSS W. BAUM  
ROBERT C. BEERS  
LOREN R. BROCKBANK



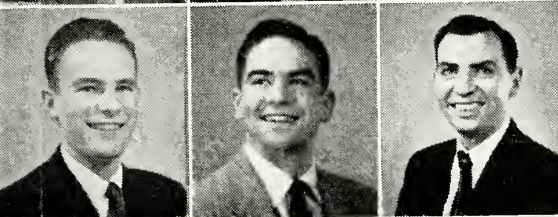
ALLEN C. BROWN  
THOMAS R. BURTON  
DONALD R. CHISHOM  
C. RAY CHYNOWETH



IRMA D. CONDIE  
PHILIP R. DAVIES  
ALAN J. DAYLEY  
GARY L. DENNIS



WILLIAM L. GLOVER, JR.  
WILLIAM E. GROOMER  
GERALD A. GYGI  
JOSEPH R. HAWKINS



ROBERT A. HODGSON  
DE LAMAR HOLT, JR.  
RICHARD M. JACKSON  
ALAN C. JACOBS



R. PAUL JOHNSON  
KEITH W. JONES  
RICHARD S. KNIGHT  
PAUL W. MCCLURE



ROBERT J. MCLAREN  
NIEL J. NIELSON  
HOWARD R. OLPIN



RONALD V. PAYNE  
EARL W. PEIRCE, JR.  
A. EUGENE PETERSEN



WILLIAM L. RICH  
JOSEPH B. ROMNEY  
CLYDE B. RUSSELL



LEONARD H. RUSSON  
ARTHUR W. SADLER  
JAMES E. SCORESBY



RALPH P. STEWART  
JOHN L. WARD  
TRAVIS R. WEAVER



BERT R. WEBSTER  
JAMES L. WILDE  
LARRY T. WIMMER



L. ARLEN WITHERS  
ROSS E. WOODWARD  
FARLEY L. YEATES



HE CAME round the corner and saw the white, wooden house exactly as he had seen it so long in his memory. Seeing it so suddenly made his heart quiver, as when one remembers an old emotion. It seemed completely pure, and not quite in the world at all—and his whole mind was full of regret for ever having left.

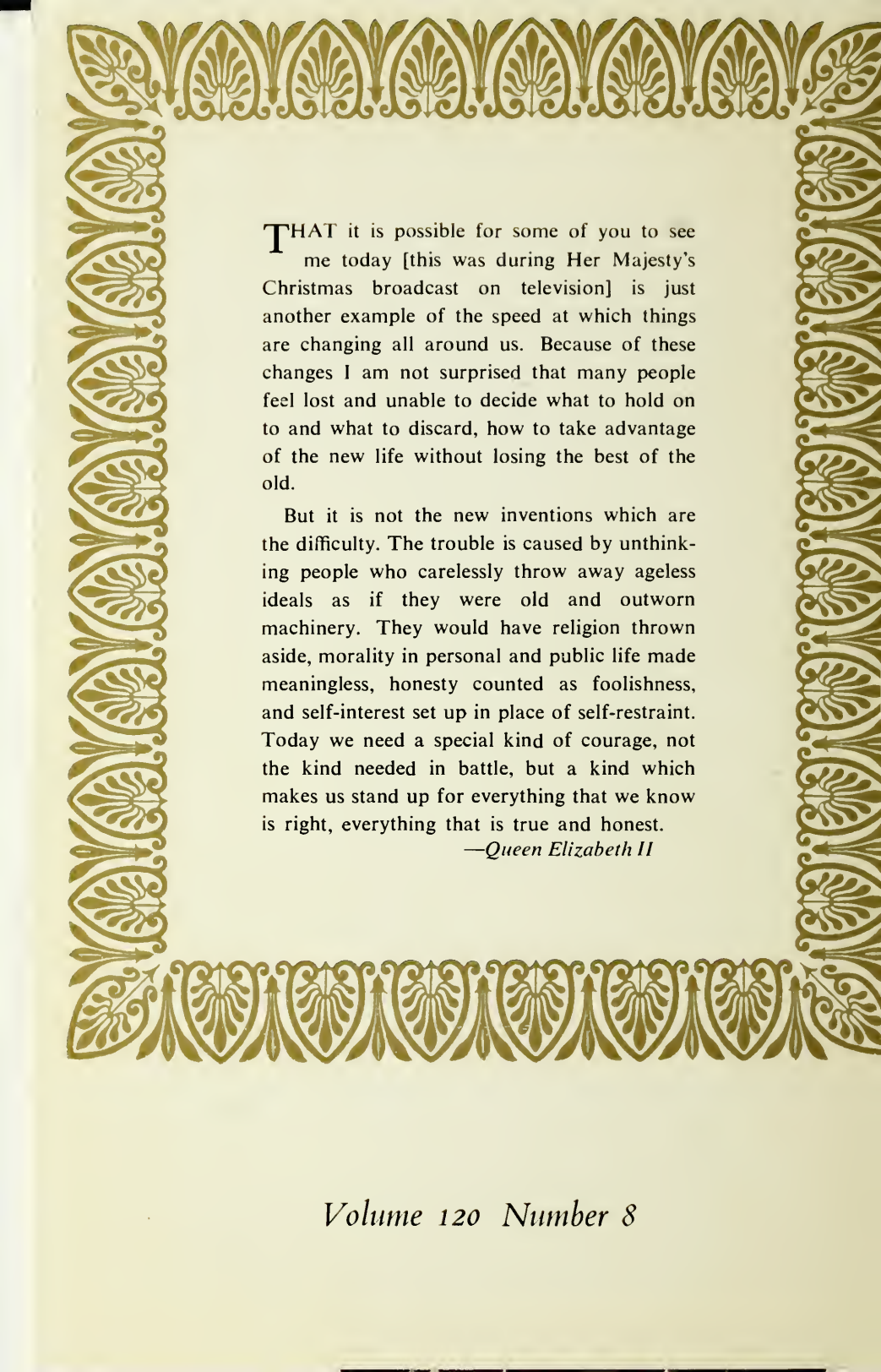
And oh, the people in the house: how warm they were, and how delightful. Even the children whose parents had been his playmates clambered all over him, as if he were an uncle who had read to them nightly by the fire. Their laughter rang like bells in his heart; the smiling eyes of everyone—emanating a love equal to that they would have had if he had stayed and worked and played with them—made him wonder if there could really have been a time when he didn't love them as much as this.

For these moments, he fevered with happiness. Where had he been? they wanted to know. What had he done? They bet he'd been famous and adventuresome in a country they knew only by its colour on the globe. The children bet he'd been Captain of an ocean steamer or a mounted policeman.

The taste of the dinner, the brightness of their eyes—could there really have been a time when he thought there was a richer life than this? Oh why, why had he been so long away?

That night he crept from his bed and repacked his suitcase. Of all possible lives, he desired this the most, but he could not stay. He was not one of them any more. How could he stay without pretending he hadn't lived the life he had lived? How could he be content in their presence with the consciousness of what he had been festering in his mind?

What a great price I have paid for a life I do not want, he thought. Some day I will pray to God and tell him that now I know what the remorse of hell shall be like for those who might have dwelt in heaven.



THAT it is possible for some of you to see me today [this was during Her Majesty's Christmas broadcast on television] is just another example of the speed at which things are changing all around us. Because of these changes I am not surprised that many people feel lost and unable to decide what to hold on to and what to discard, how to take advantage of the new life without losing the best of the old.

But it is not the new inventions which are the difficulty. The trouble is caused by unthinking people who carelessly throw away ageless ideals as if they were old and outworn machinery. They would have religion thrown aside, morality in personal and public life made meaningless, honesty counted as foolishness, and self-interest set up in place of self-restraint. Today we need a special kind of courage, not the kind needed in battle, but a kind which makes us stand up for everything that we know is right, everything that is true and honest.

—*Queen Elizabeth II*